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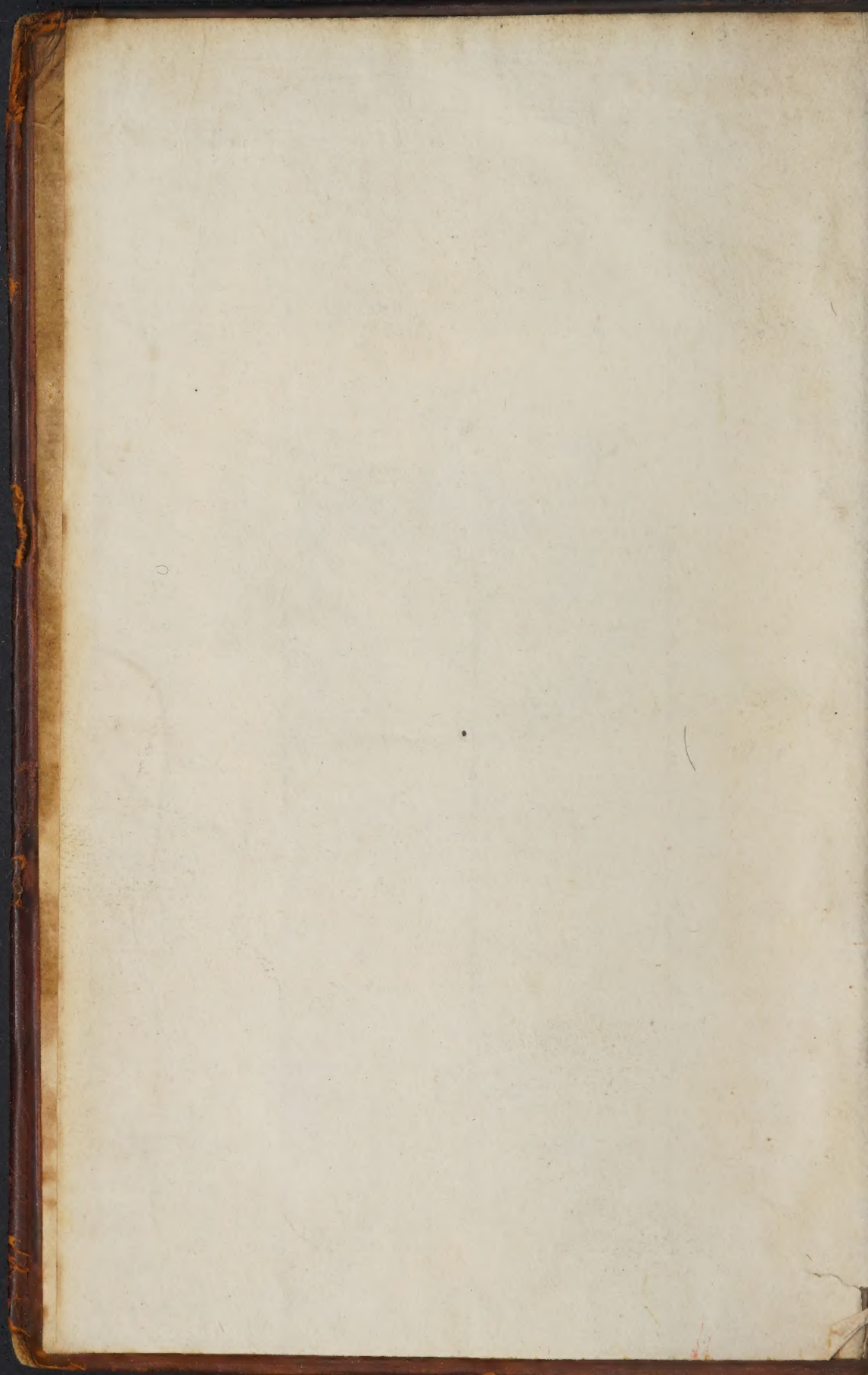
DH Woodward

April, 2003

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THE
LIVES,
OPINIONS,
AND REMARKABLE
SAYINGS
Of the Most Famous
Ancient Philosophers.

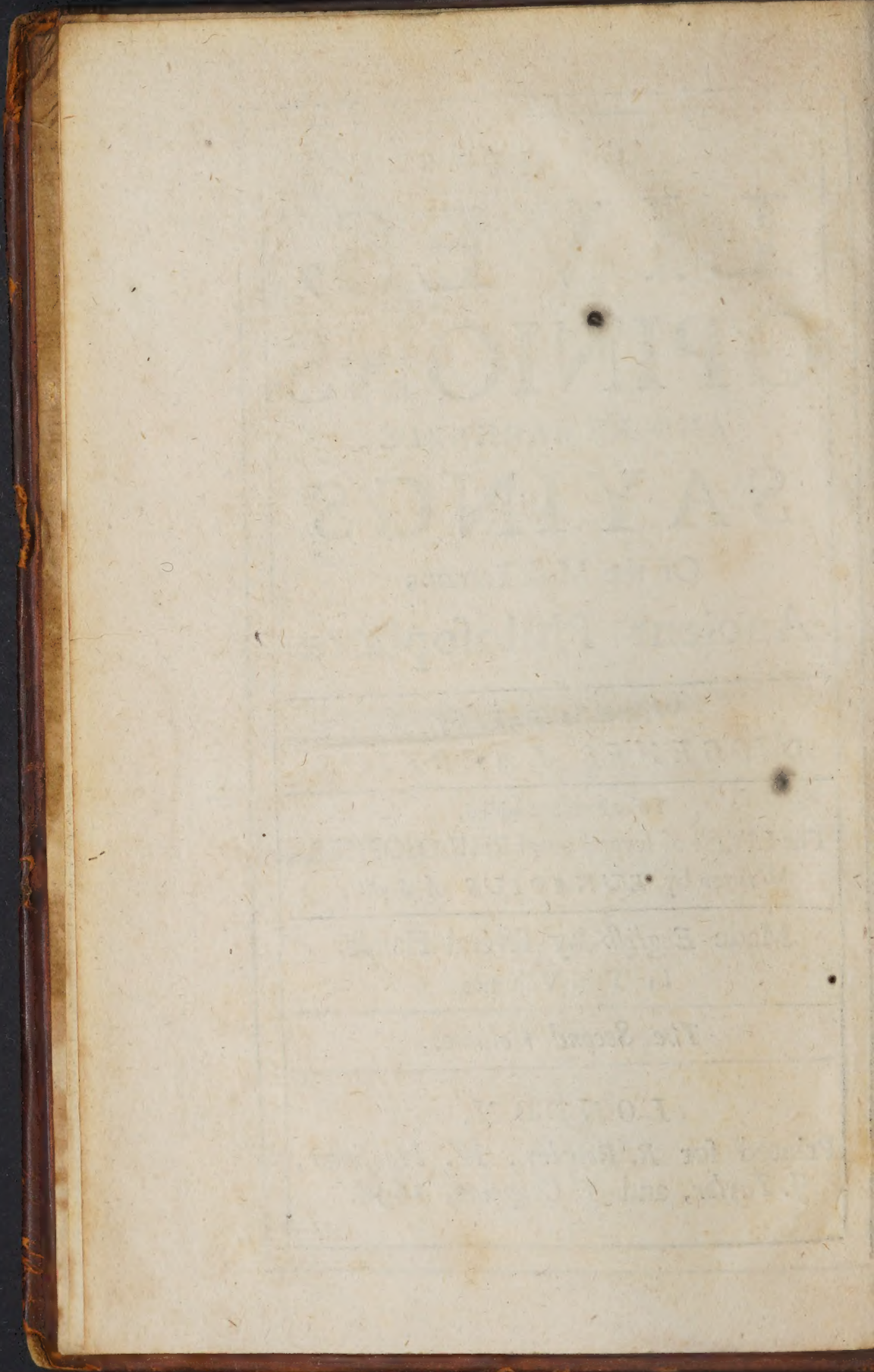
Written in Greek, by
DIOGENES LAERTIUS.

To which are added,
The LIVES of several other PHILOSOPHERS,
Written by *EUNAPIUS* of *Sardis.*

Made *English* by several Hands.
In Two Volumes.

The Second Volume.

LONDON,
Printed for *R. Bentley, W. Hensman,*
J. Taylor, and T. Chapman, 1696.



The NAMES of the
TRANSLATORS.

THe Eighth Book, Translated
from the *Greek* by T. Fether-
stone, D. D.

The Ninth Book, viz. The
Lives of *Heraclitus*, *Xenophanes*, *Par-
menides*, *Milissus*, and *Zeno Eleates*,
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The Lives of several other
Ancient Philosophers¹, Written in
Greek by *Eunapius* of *Sardis*, and
Translated from the *Greek* by *E.*
Smith, M. A.

Diogenes

Diogenes Laertius :

OF THE

Lives, Opinions, and Remarkable Sayings

Of the most Famous Ancient

PHILOSOPHERS :

The Eighth Book.

Translated from the Greek by T. Fetherstone, D. D.

T H E

L I F E

O F

P Y T H A G O R A S.

HAVING treated hitherto of the
Ionic Philosophy, from *Thales*;
and of such who have succeed-
ed him, Men of Fame in the
same Profession, we now proceed to that
which is called the *Italic*.

B

O F

Of this *Pythagoras* was the founder, who as *Hermippus* says, was the Son of *Mnesarchus* a Graver of Seal-Rings; or, as *Aristoxenus* relates, a *Tuscan*, and a Native of one of those Islands which the *Athenians* possess'd after they had driven out the *Tyrrhenians*. Some say, he was the Son of *Marmacus*, the Son of *Hippasus*, the Son of *Euthyphron*, the Son of *Cleonius*, who fled from *Pblius*. Now *Marmacus* dwelt at *Samos*, for which reason *Pythagoras* is call'd a *Samian*. Thence going to *Lesbos* he was recommended to *Pherecydes* by his Uncle *Zoilus*; and having caus'd three Silver Cups to be made, he carried them along with him into *Egypt*, and presented 'em to each of the Chief Priests. There were in all three Brothers; the Eldest call'd *Eunomus*, the next *Tyrrhenus*, and himself the youngest; *Zamolxis* was his Servant, to whom the *Scythians* sacrifice, believing him to be *Saturn*, as *Herodotus* testifies. He was at first (as we have said before) a hearer of *Pherecydes* the *Syrian*. But after his Decease, he came to *Samos*, where he was the Disciple of *Hermodamas*, the Grandson of *Crecphilus*, who was at that time an old Man.

Being young, and eager after Learning, he left his native Soyl, resolving to see fo-

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foreign Countries, and was initiated in all the Mysteries of the *Greeks* and *Barbarians*. Afterwards he travell'd into *Egypt*, where he was recommended to the friendship of *Amasis*, by a Letter from *Polycrates*, and learn'd their Language; as *Anaxagoras* says in his Treatise of those who excell'd in Virtue. He visited likewise the *Chaldeans* and *Magi*; and, after that, coming into *Crete*, he went down and survey'd the Cave in Mount *Ida*, together with *Epimenides*; as before in *Egypt* he had been admitted into the most secret Retirements of their Temples, and had there been Taught the Mystical Rites and *Arcana* of their Deities. After that returning to *Samos*, and finding his Country oppress'd by the Tyrant *Polycrates*, he pass'd over unto *Croton*, a Town of *Italy*; where by reforming the Laws and Manners of the *Italians*, he became highly esteem'd together with his Disciples; who, being about Three hundred, govern'd the Commonwealth so prudently, that their Government was deservedly call'd an *Aristocracy*.

Heraclides of *Pontus* relates, that he was wont to assert of himself, that he had been *Æthalides* of old, the reputed Son of *Mercury*, who gave him his choice to ask what he pleas'd, Immortality only

excepted ; upon which he petition'd, that both during his Life and after his Death, he might exactly remember all manner of Accidents, and that thereupon in his Lifetime he remember'd every thing, and after his Decease retain'd the same Memory. With this Prerogative, some time after, this same *Æthalides* pass'd into *Euphorbus*, and was wounded by *Menelaus* : *Euphorbus* also said that he was the same *Æthalides* upon whom formerly *Mercury* had bestow'd that bountiful Privilege, That he should know all the Transmigrations of his Soul, viz. into what Beasts and Plants, in what manner it pass'd, and that he should remember what his own Soul and the Souls of others suffer'd in Hell. But after that *Euphorbus* died, his Soul transmigrated into *Hermotimus* ; who also desirous to make People believe it, travell'd into the Country of the *Branchidæ*, and there entring into the Temple of *Apollo*, he pointed to the Buckler which *Menelaus* had hung up there ; for he said, That when *Menelaus* sail'd from *Troy*, he consecrated that Buckler to *Apollo*, which being overgrown with Rust, and half consum'd with Age, there remain'd only the Ivory Ornament. But after that *Hermotimus* died, he became *Pyrrhus* the Fisherman of *Delos*, and then he remember'd

all

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all things that had beſel him before ; how he was firſt *Æthalides*, then *Euphorbus*, after that *Hermotimus*, and laſtly, *Pyrrhus* ; and after *Pyrrhus* died, he became *Pythagoras*, and remembred all things, as we have already related.

Some ſay, That *Pythagoras* committed nothing to Writing, but in that they are groſſly miſtaken : For *Heraclitus* the Natural Philoſopher ſpeaks of him thus : *Pythagoras*, ſays he, the Son of *Mneſarchus*, exerciſ'd himſelf in Hiſtory beyond all other Men, and having pick'd up all the Books upon this Subject, he cull'd from thence his notions of Philoſophy, Prudence, and Magical Sciences. And this he ſaid, becauſe *Pythagoras* in the beginning of his Treatiſe of *Natural Philoſophy*, ſpeaks in this manner ; By the Air which I breathe, and Water which I drink, I'll ſuffer no Diſgrace by this Diſcourſe.

Pythagoras wrote Three Volumes, of Education, Politicks, and Natural Philoſophy. But that which, bears the Name of *Pythagoras*, belongs to *Lyſis* the Tarentine, a *Pythagorean* ; who flying to *Thebes*, was there Tutor to *Epaminondas*. *Heraclides* the Son of *Serapion*, in his Epitome of *Sotion*, ſays, that he wrote Six Books, of which the firſt was as a Poem of the *Univerſe*, as

also a Second, entituled, *A Sacred Discourse*, which begins thus;

————— Young Men,
With awful Silence and attentive Ear
Unfolded Mysteries in sacred numbers hear.

He writ a Third Book of *the Soul*; a Fourth of *Piety*; a Fifth called *Helothales*, the Father of *Epicharmus* the *Coan*; The Sixth *Croton*, and others. However, 'tis said that *Hippasus* was the Author of that call'd the *Mystical Treatise*, written in dishonour of *Pythagoras*: And that many Books written by *Aston* of *Croton*, are father'd on *Pythagoras*. *Aristoxenus* says also, That *Pythagoras* had many of his Moral Precepts from *Themistoclea* Priestess of *Delphos*. *Ion* the *Chiot*, says in his *Triagini*, that having made a certain Poem, he prefix'd before it the Name of *Orpheus*. 'Tis reported also, that a Book intitl'd, *The Scopiadæ*, is his also, which begins thus, *Carry thy self insolently to no man*.

Socrates, in his Book of *Successions*, says, That being ask'd by *Leon* the King of the *Phliassii*, who he was? He answer'd, A Philosopher. He compar'd the life of Man to the Solemnities of the Publick Games; whither some repair to *Wrestle*,
others

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others to Merchandise, and some, who are the best, to be Spectators only. So in this Life, some are born Slaves, Hunters after Vain-glory and Riches; while others, who are Philosophers, seek after Truth: But so much for this.

Now the principal Points which *Pythagoras* taught, and his general Maxims contain'd in the three Books before mention'd, were these. He allow'd not any Body to Pray for himself, because he knew not what was convenient for himself. Drunkenness he calls a Mischief by itself, and disapproves of all manner of Excess; affirming, that we ought not to transgress the bounds of Mediocrity, neither in Labour, nor Drinking or Eating. Concerning Venereal Pleasures, he says thus. That they were more convenient to be enjoy'd in Winter than in Summer; That in the Autumn and Spring they might be moderately us'd, tho' grievous at all times, and prejudicial to Health. Being ask'd, when was the most proper time to Procreate? He answer'd, Whenever you would be weaker than your self. He distinguish'd the Life of Man thus: Childhood takes up Twenty Years, Youth Twenty, Manhood Twenty, and Old-age Twenty. These Ages he also compar'd to the Seasons of the Year, Childhood to

the Spring, Youth to Summer, Manhood to Autumn, Old age to Winter.

By *Adolescence* he means those Years when first the Beard shoots forth, and Youth he call'd Manhood. He was the first who averr'd, That all things were to be in common among Friends, as *Ti-mæus* relates, and that Friendship ought to make an Equality.

For this reason his Disciples made a common Stock of all they had. They were also to keep silence for Five Years, during which time they were to be Hearers only of their Master's Lessons; neither were they to see *Pythagoras*, till upon tryal they were found to be well grounded in his Discipline. After which they were of his Houshold, and were admitted into his presence. They forbore the use of Cypress Coffins, because the Scepter of *Jupiter* was made of that Wood; as *Hermippus* testifies in his Second Book of *Pythagoras*.

He is said to have been so lovely a Person, that his Scholars had that Opinion of him, that he was *Apollo* come from the *Hyperborean* Regions. It is also reported of him, that when his Thigh was one day by accident discover'd bare, it appear'd to be like fine Gold. And some there are who assert, That the River

Nessus

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Nessus saluted him by his Name as he cross'd the Stream. *Timæus* also in the Tenth Book of his History, affirms, that *Pythagoras* was wont to say, That those Damsels who preserv'd their Virginity among Men deserv'd the name of Nymphs and Goddesses till they marry'd, and then they were to be call'd Mothers. *Mæris* also being the first who invented Geometry, he brought his imperfect Notions to perfection ; as *Anticlides* reports in his Second Book of *Alexander*. But he bestow'd most Pains upon the Arithmetical part of it ; and the Canon of the Line, which is call'd the *Hypotenuse*, was his own Invention.

Therefore *Apollodorus* the *Arithmetician* says, That he Sacrific'd a Hecatomb when he found out that the *Hypotenuse* of a Rectangular Triangle was equal to the other two Sides ; which produc'd the following Epigram.

*When first Pythagoras found out the Use
Of celebrated Line Hypotenuse,
To shew his Thanks a Sacrifice he made,
And with a pompous Hecatomb the Gods
repay'd.*

In the midst of these Studies he was not neglectful of Physick ; and he is first
report

reported to have fed the Wrestlers with Flesh, whereas before (as *Phavorinus* says in his Third Book of Commentaries) they were fed with dry'd Figs, moist Cheese, and Wheaten Bread ; as the same *Phavorinus* says in his Eighth Book of History. But some say, That it was one *Pythagoras*, whose Employment it was to anoint the Wrestlers, who us'd 'em to that sort of Dyet first, and not our *Pythagoras*. For ours forbade to Kill, much more to Eat living Creatures that had the same Prerogative of Souls with our selves: This indeed was his pretence. For, the truth is, he forbade Men to Eat of things that had Life, but to accustome themselves to Meats that were easily prepar'd, quickly at hand, and soon got ready without the help of Fire, and that they should drink fair Water ; for that from thence proceeded the health of the Body, and acuteness of the Mind. For which reason he never Worship'd before any other Altar but that of *Apollo Genitor*, which is behind *Ceratinum* ; because there they offer'd only Wheat, and Barley, and large Cakes that had never been bak'd by the Fire ; but no Sacrifice of Living Creatures (as *Aristotle* testifies in his History of *Delos*). He is also said to be the first who was of opinion, That the Soul exchange'd
Ha-

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Habitations from one living Creature to another, constrain'd thereto by a certain Wheel of Necessity. He was the first In-venter also of Weights and Measures among the *Grecians*, as *Aristoxenus* the Musician averr'd ; and first discover'd the Evening and the Morning Star to be the same ; as *Parmenides* relates.

He was so much the Admiration of all men, that his familiar Acquaintance were wont to say, His Words were like the Words of the Gods. And he himself in one of his Writings declares, He should again return from the other World, and converse with Men, after the expiration of Two hundred and seven years. And therefore People flock'd to him from all parts, and cleav'd to him with an extraordinary assiduity for the sake of his Learning, *Lucanians* and *Picentins*, *Messapians* and *Romans*. But the Opinions and Sentences of *Pythagoras* were not divulg'd to the World till the time of *Philolaus*. For he first brought to light those three far-fam'd Books which *Plato* sent to purchase at the price of a Hundred Marks. He had no fewer then Six hundred that came to hear him every Night ; and they who were thought worthy to be admitted into his presence, wrote to their Friends and Relations as if they had met with some extraordinary

ordinary good Fortune. The *Metapontins* call'd his House, The Temple of *Ceres*; and look'd upon the Street in which he liv'd as sacred to the Muses: So *Phavorinus* recounts in his *Universal History*. It was the Opinion of other *Pythagoreans*, That all things were not to be discover'd to all Men; as *Aristoxenus* relates in his Tenth Book of the *Institutions of Youth*, where the same Author relates, That *Xenophilus* a *Pythagorean* being ask'd by a certain Person, How he might give his Son the best Education? made answer, That he should breed and settle him in a well-govern'd State. He made many good and famous Men all over *Italy*. Among whom were *Saleucus* and *Charondas*, both Legislators. He had an excellent Faculty of procuring Friends. And if he heard of any one that sympathiz'd with him in his deep and pithy Sentences, he forthwith sought him out to make him his Companion and Friend.

His pithy Sayings were these: *Peek not in the Fire with a Sword; stride not over the beam of a Ballance; sit not upon a Bushel; eat not the Heart; take up your burthen with help; ease your self of it without assistance; have always your Bed-cloaths well tuck'd up; carry not the Image of God about you in a Ring. Deface the print of the*

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the Pot in the Ashes ; rub not your Stool with Oil ; never make Water with your Face to the Sun ; go not out of the High-way ; lay not your right hand hastily upon any man ; suffer not Swallows under the same roof with you ; feed not Birds with crooked Talons ; neither piss nor stand upon the parings of your Nails, or the cuttings of your Hair. A sharp Sword turn from you ; having once left a Country, never look back toward the Frontiers of it.

The meaning of all these was this ; *Poak not in the Fire with a Sword, i. e. provoke not the Anger and Swelling Indignation of Superiours. Stride not over the beam of a Ballance, i. e. transgress not the bounds of Reason and Justice. Sit not upon a Buskel, that is, take the same care for the future as for the time present ; for the Buskel was the Measure of many days provision. Eat not the Heart ; waste not the Mind with Anxiety and Cares. By admonishing Travellers never to return, he meant, that they who are going out of the World, should not be over-desirous of Life, nor too much in love with the Pleasures of our present Being.*

It remains, that next to these we unfold some other of his Precepts, lest we should be said to have omitted any thing. He most strictly forbade, above all things,
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the eating two sorts of Fish, the *Rotchet* and the *Cuttle-fish* ; as also to abstain from the Heart of all Creatures, and Beans : And, as *Aristotle* adds, he forbade his Disciples to eat the Matrixes of Animals, and the Fish call'd a *Barbel*.

Some say, That he contented himself with Bread and a piece of a Honey-comb, or singly sometimes with the one or the other. He never tasted Wine in the day-time ; he often fed on Pot-herbs, boyl'd or raw ; but on those Sallads that grow near the Sea, very seldom. He wore a pure white Robe, made of Wool, and lay in fine white Woollen, for at that time the use of Linen Sheets was not known in those Parts. He was never known to Surfeit, to be Drunk, or to use Preternatural Wantonness. He abstain'd from Laughter, and all manner of distastful Mirth, as Flouts, and Gibes, and Affrontive Reflections ; when he was Angry, he never beat a domestick Servant, or a Freeman. He call'd reproving an Act of Charity, such as the young Storks shew to the old ones, in feeding 'em. He us'd Divination by the observation of *Omens* and Flights of Birds only, least of all that which is made by *Fire*, save that of *Incense* only. He offer'd to the Gods Oblations that had no life :

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life : Tho' some say, that he sacrific'd Cocks and sucking Kids, seldom any Lambs. *Aristoxenus* says, That he allow'd the feeding on all things that had life, except Oxen that Plow'd the Ground, and Rams. He also says, (as we mention'd before) That he learnt his Moral Precepts from *Themistoclea* at *Delphos*. *Hieronymus* says, That when he went down to Hell, he saw the Soul of *Hesiod* ty'd to a Brass Pillar, and gnashing his Teeth; but that *Homer's* Soul was hung upon a Tree and surrounded with Serpents, for the *fabulous Stories* he had feign'd of the Gods; and that such also were punish'd who deny'd due Benevolence to their Wives: for which Reason he was honour'd by the Women of *Croton*. *Aristippus* the *Cyrenian*, in his Philosophy, says, he was call'd *Pythagoras*, because his Oracular Answers were no less true then those of *Apollo Pythius* himself. He is reported to have pressingly exhorted his Disciples, that when they enter'd their houses they should repeat these words :

Where went I ?

What did I do there ?

What did I leave undone ?

He

He forbad the offering of bloody Sacrifices to the Gods, saying, That those Altars only where no Blood was shed, were to be approach'd with pious Adoration. He forbad also Swearing by the Gods; for that it became every Man to shew himself, by his virtuous living, worthy of being believ'd. That it was our duty to honour our Seniors, as reputed that which precedes in time most venerable. As in the World, the *East* is more noble then the *West*; in the Life of Man, the *Beginning* then the *End*, and *Generation* then *Corruption*. In like manner, the Gods are more worshipful then the Demi-gods, *Heroes* then Men, and then other Men our Parents. Our Conversation with one another should be such, as not to make our Friends our Enemies; but rather, our Enemies our Friends. He allow'd no man to possess any thing as his peculiar Property; however, he exhorted all men to support the Laws and combat Injustice. He would not have any spoil or harm done to Fruit-Trees, nor to any living Creature that was not hurtful to Mankind. Modesty and Piety (he said) were to be cherish'd. He admitted neither of excessive Laughter, nor sower Moroseness. He advis'd the avoiding an unwieldy Corpulency. Journeys he bid Men take,
some

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some for Business, some for Pleasure, the one in haste, the other more at leisure. Further, said he, exercise the Memory; In Anger, neither do nor say any thing; honour all manner of Divination; Sing to the Harp the Praises of God and good Men, in Testimony of acknowledgment for the Benefits we receive from both. He forbid the use of Beans, because they had something Spirituous, and therefore seem to partake of Life. But others give another reason, because they make the guts uneasie and ponderously-flatulent even to breach of Decency, and render the dreams of those that eat 'em more unquiet and disorderly.

Alexander also says, in his Book of the Succession of the Philosophers, That he observ'd the following Documents of the *Pythagoreans*. That the Unit or number One was the beginning of all things; That from the Number One proceeded Indefinite Two, which was subject to the Unit as the Matter to the Cause. That all Numbers came from One and Indefinite Two; that from Numbers proceeded Points, and from Points Lines; from which Plain Figures, and from thence solid Bodys; whose Elements were Four. *Fire, Water, Earth and Air*; which be-

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ing

ing variously blended and intermixt, produc'd that Living Creature call'd the World, indu'd with understanding, Circular, & comprehending the Earth in the midst of it, being also round and inhabited on every side. That there were also *Antipodes*, to whom, what is underneath to us, is to them, above : And that Light and Darkness, Heat and Cold, Dry and Moist, were equally distributed ; of which, when Heat prevail'd it was Summer, and when Cold prevail'd it was Winter ; and when they were Equal it was the best time of the Year ; that the Season wherein all things flourish'd was the healthful Spring, and that in which things declin'd was the unhealthy Autumn. Moreover, in the Morning of the Day things flourish, in the Evening they decay'd ; upon which account it was more unwholsom. They also made two parts of the Air, of which that part which was next the Earth was immoveable and full of diseases, so that all things in it were Mortal. But the Air above was in constant motion, therefore Pure and Wholsom. And all things in it were Immortal, and consequently Divine. That the Sun, the Moon and Stars were Deities ; for that in them Heat was predominant, which is the cause of Life. That the Moon shone by a Light borrow'd from

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from the Sun; and that it was apparent that there was a neere Relation between the Gods and Men, because that Man participated of Heat: For which Reason it was that God took care of us. That Fate also was the Cause of the Disposal and Government, as well of the Whole as of the Parts. That a Beam proceeding from the Sun, pierc'd through the Air which was Cold, and the Air which was Thick: Now they call the Region of the Sky cold Air; but the Sea and whatever is moist and liquid thick Air; to the most hidden Profundities of which this Beam penetrates, and by that means infuses Life into all things, for all things live that partake of Heat: And therefore Plants are a sort of living Animals; but all of'em have not a Soul. Now the Soul is a Part dismember'd as well from the Cold as the Hot Air, in regard it participates of the Cold Air; wherein the the Soul differs from Life, for that the Soul it self is immortal, because that the Air from whence it was dismember'd is Immortal: But Animals are generated one from another by Seminal Procreation. Now it is Impossible that any thing should be generated out of Earth. For the Seed is a Distillation from the Brain, including within it a Hot Vapour. Which distil-

C 1 lation

lation being convey'd into the Womb from the Brain, produces a Mattry Substance, Moisture and Blood, from whence proceed the Flesh and Nerves, the Bones, the Hair, and the whole Body ; but the Soul and Sence from the Vapour. The First thing form'd is the Concrete Mass of Gelly, which is done in forty days, and then in seven, nine or ten Months at most, according to the proportion of Harmony, the Infant is perfected and brought into the World. Now the Seed contains in it self, all the proportions and foundations of Life, which being connex'd together, comprehend all the Congruities and Lineaments of Harmonie, which approach and take place in their due and prefix'd Times. As for Sence in General, and the Sight in Particular, it is a Vapour extremely Hot. And therefore we are said to see through fire and water, because the Heat is open'd by the Cold : Otherwise if the Vapour which is in the Eyes were Cold, it would separate it self and avoid the Hot Air. There are also some Men who call the Eyes the Gates of the Sun. The same may be said concerning the Hearing. As for the Soul of Man it is distinguish'd into three Parts, *νῦν, φρένας,* and *θυμὸν* *Understanding Reason,* and *Desire or Anger.* Understanding and Desire,

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fire, or Anger, are common to other Creatures; but Reason or Mind is particular only to Man. Now the Dominion of the Soul begins in the Heart, and Extends it self to the Brain; and that Part of it which is call'd θυμὸς Desire or Anger lyes in the Heart, but Reason and Understanding in the Brain; from all which as *Pythagoras* said, the Senses were Distillations, the Prudential Part of which was Immortal, the rest Mortal. He affirm'd, that the Soul was nourish'd by the Blood, and that Speech and Words were the Gales or Winds of the Soul; as also, that both the Soul and Words were Invisible, because the Air is invisible: Moreover that the Veins, Nerves and Arteries are the Bonds of the Soul; but when it gather'd strength, and subsisting of it self became sedate and quiet, then words and operations were the chains that bound it. That when it was first darted from above to the Earth, or separated by Death, it wander'd through the Air, in the likeness of the Body. That *Mercury* was the Guardian of Souls: For which Reason he was called the *Conductor*, Πόμπαιος the Door keeper Πυλαῖος, and Subterraneal or χθόνιος. For that he conducts the Souls out of the Bodys, as well from the Land, as from the Sea: That the pure and im-

maculate Souls were carry'd to the High
 Cœlestial Mansions,whither Souls defil'd
 were never permitted to approach, nor
 to come near one another ; but lay bound
 by the *Furies* in Chains,not to be broken.
 That all the Air was full of Souls ; and
 that these were they who were thought
 to be *Demons* and *Heroes* : That by them
 Dreams were sent to Men, as also the
 signs of sickness and health ; and not on-
 ly to Men , but to Sheep and other
 Cattle. To these also are attributed
 Lustrations , Propitiations, all sorts of
 Prophetic Divination,Omens and the like.
 Farther, he said, that the greatest thing
 in reference to the Soul of Man was
 this, that it perswaded him to Good, or
 tempted him to Evil,and that,that Man was
 happy who lighted upon a good Soul.
 That it never lay quiet, or held the same
 Course.That the Name of a just Man might
 be made use of in an Oath ; for that *Ju-*
piter was surnam'd ὅρκιος because Men
 Swore by his Name. That Vertue was
 Harmony, as was also Health, all good
 whatever, and even God himself ; and
 therefore all things subsisted by Harmony.
 That Friendship was an Enharmonic Con-
 gruity of two Souls.And that we ought to
 give honours to the Gods and Heroes, but
 not to all alike. To the Gods always,
 with

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with venerable Appellations, in white Garments, and Bodys unpolluted ; but to the Heroes after Mid-day. That Chastity consisted in Expiations, bathings and sprinklings of Water; for that these things purify'd Men from the Inquinations of Funerals, Coition, and all Defilements ; withal abstaining from the Flesh of a'l Creatures dying a Natural Death, from Barbels, Cuttle Fish and Eggs, and all Creatures that lay Eggs; from Beans, and other Things forbidden by those that perform the sacred Ceremonies in the Temples of the Gods.

Aristotle says, That as for Beans, *Pythagoras* enjoyn'd abstaining from 'em, either because they resembl'd the Nut of the Yard, or the Gates of Hell, as wanting Knees, the Symbols of Mercy and Compassion; or because they corrupt the Seed by reason of their windiness, or because they are like the Nature of the Universe, as being greatly Prolific ; or because they are made use of in all Goverments, by many Persons, where the Magistrates are chosen by Lots. That scraps which fell from the Table were not to be pickt up again, that People might be accusom'd not to eat intemperately. However *Aristophanes* tells us, that whatever meat fell from the Table belong'd to the Heroes,

saying in his Heroics, *Tast not what falls under the Table withinside.* He bids us abstain from White Cocks, as being sacred to *Jupiter*, whose suppliant Servants they are, and devoted to the Month, because they give notice of the Houres: Besides, that White is the Embleme of good Luck. He forbids, the touching of consecrated Fish; for that it was not reasonable that the same Viands should be set before the Gods and Men, no more then before Masters and Servants.—— Then again, That White belong'd to the Nature of Good, and Black to the Nature of Evil.

He forbid the breaking of Bread (for that the Ancients, as now the *Barbarians*, were wont to meet together at a friends House) therefore that was not to be divided that unites Society. Some refer this to the Sentences given in Hell; others to the Fear of Famin, which Souldiers in War infer from the dividing of Bread: Others to the beginning, which the whole substance of Man takes from this, and that round form of it, a Sphere, or Globe, being the most beautiful Figure of all solid Bodies; and a Circle, of Plain Superficies's. That old Age and whatever suffers Decay were alike, as Youth and whatever increas'd were the same. That Health was the Permanence of the Individuum, in the
same

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same Form and Shape; Sickneſs, the Decrease and Ruin of both. ——— As for Salt, that it ought to be ſet before us in remembrance of Juſtice; for that it preſerves from Corruption thoſe things that are rubb'd and ſeaſon'd with it; and becauſe it is made by and out of the Pureſt of things the Sun and Sea-water.

Theſe things *Alexander* in his Pythagorical Commentaries reports him to have ſaid, little differing from thoſe which *Ariſtotle* alſo confirms. As for the Maſtetic Countenance and Gravity which *Pythagoras* affected, *Timon* in his *Silli*, has not paſt it by, tho he takes notice of it in very nipping Terms, ſaying thus of him.

*Pythagoras embracing Magic Art
Hunted for Praise of Men, without Deſert,
But all he Did, was only to bewitch
Th' adoring Croud with Gravity of Speeck.*

That he was Sometimes of one Opinion, ſometimes of another, *Zenophanes* teſtifies in his Elegy, which begins thus,

*Another Subject now I undertake,
And meant to ſhew the Way. ———*

And

And then speaking of *Pythagoras* himself, he thus proceeds,

*Passing along the Street, as he beheld
A Man correct his Dog that houl'd & yeld,
In pity of the Beast, said He, forbear;
Thou beat'st the Soul of my dear friend, I
fear*

Nothing more certain; for his voice I hear.

* Both these
Fables are men-
tion'd by *Suidas*.

* Thus much *Zenophanes*. *Cratinus* also derides him in his *Pythagorizusa*; and *Alexis* in his *Tarentines*, thus plays upon him,

*If they discover any Simple Oof,
That craves Admittance, then for suddain
proof*

*How strong his Brains, they puzzle and
confound,*

*His Sences, which Heav'n knows are
quickly stund,*

*With Opposites, Conclusions, Adæquates,
Fallacious Terms, and a Tumultuous noise
Of Juglers Jargon, and Scholastic Toys;
The prudent Stratagems of Towing Pates.*

Thus also writes *Mnesimachus* to *Alcæon*;

*Like the Pythagoreans fondly wise
We to the Great Apollo sacrifice,
But we permit our Stomach to digest
No living Creature, whither Foul or Beast.*

Aristophon in his Comedy call'd the *Pythagorist*, has this Passage, *He*

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*He told us, that descending down below,
That he might the Converse and Dyet
know*

*Of the Deceas'd, he saw 'em every one,
But like the great Pythagoreans none ;
For with those only Pluto supp'd and
dind',*

As being th' only Pious to his mind :

*An. Oh, term him then an Easie Deity,
That with such nasty Souls kept Company,
And in another place of the same Comedy,
Pot-herbs they eat, their drowth with wa-
ter quench,*

And wear about 'em an Eternal Stench.

But when you find

*Their thread-bare Gowns all cover'd o're
with Lice,*

*And Paws unwash'd with Dirt and Or-
dure lin'd ;*

*They must be great Admirers sure,
Of their profound Conceits, that can en-
dure*

With nasty Vermin to Philisophize.

Now the Death of Pythagoras happen'd
after this manner. As he was sitting in
Milo's House together with some of His
familiar Acquaintance, some Persons that
were not thought worthy to be admitted
into the Society, set fire to the House
out of Malice. Some say, that the Cro-
toniates

toniates were themselves the Authors of his Ruin, fearing he was designing a Tyrannical Invasion upon their Liberties. However *Pythagoras* made his Escape, but coming to a field of Beans, tho pursu'd, he made a stop, saying, that 'twas better to be taken, then to trample 'ore the Beans, and better to be kill'd, then to wander up and down in continual Fear and Misery; and so was murther'd by those that pursu'd him. In like manner several of his Friends were put to death, to the number of Forty. Nevertheless some few made their Escapes, and among the rest, *Archytas* the *Tarentine*, and *Lysis*, of whom we have already spoken.

Dicearchus however asserts, That *Pythagoras* fled to the Temple of the *Muses* in *Metapont*, and was there slain, after that he had held out without any Food for forty days together. Yet *Heraclides* in his Epitome of the Lives of *Satyrus* tells us, that after he had been at the Funeral of *Phererydes* in *Delos*, he return'd into *Italy*, but finding *Milo* busily taken up with feasting his Friends, he went to *Metopontum*, and there starv'd himself to death, as being not willing to live any longer. Again, *Hermippus* reports, that the *Agragentines* and *Syracusians* being at Wars, *Pythagoras* with his Acquaintance,
and

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and Followers assisted the *Agrigentines*; who being put to the Rout, *Pythagoras* was slain by the *Syracusians* as he was fetching a Compass to avoid a field of Beans. As for the rest of his Followers, to the number of Five and Thirty, they were burnt in *Tarentum*, for going about to obstruct the Magistrates in the Administration of the Government. The same *Hermippus* relates another Story also of *Pythagoras*: For, he says, that when he come into *Italy*, he made himself a Habitation under Ground, and sent to his Mother to write down in a Table-Book whatever Accidents should happen, together with all the Public Affairs that were transacted in the City, and punctually to set down the Time when every Thing was done; after which he shut himself up in his Subterranean Den; his Mother all the while following his Instructions exactly, and conveying her observations to her Son. At length, after he had stay'd so long a time, *Pythagoras* crept out of his Cave, meager, and looking like a meer Skeleton, and entering into the Public Assembly of Magistrates and People, told 'em, that he came from Hell. For Confirmation of which he repeated to 'em whatever had fallen out during his Absence; who then amaz'd and deeply touch'd with his

his Relations, brake forth into Tears and Lamentations, and believ'd *Pythagoras* to be something of a Deity : So that the Women became his Scholars, as being willing to learn something of him ; for which reason they were call'd *Female Pythagorics*. Thus far *Hermippus*.

Pythagoras had also a Wife, whose name was *Theano*, the Daughter of *Brontinus* the *Crotoniate*. Others say, she was the Wife of *Brontinus*, but *Pythagoras's* Disciple. He had also a daughter whose name was *Damo*, as *Lysis* relates in his Epistle to *Hipparchus*, speaking thus concerning *Pythagoras* reprimanding his daughter. Many People report that thou teachest Philosophy in Public. Which *Pythagoras* did not think became her; for when he deliver'd his Memoirs and private Collections to his Daughter *Damo*, he enjoyn'd her not to Part with them to any Person whatever out of the House ; for which tho she could have had a great Sum of Money, she would never do ; believing Poverty and the Dying Speeches of her Father to be more Precious then Gold ; and this tho she were a Woman.

He had a Son also, whose Name was *Telauges*, who succeeded his Father, and as some say, was *Empedocles's* Master. *Hippobotus* also cites a Verse of *Empedocles* to
Telauges,

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Telauges, in these words, *Renowned Son of Theano*, and *Pythagoras*. However there is nothing extant written by *Telauges*; only some Pieces compos'd by his Mother *Theano*: and 'tis reported that she being ask'd, *How many days a Woman remains Clean from a Man?* Made answer, *From her own Husband, immediately, from another Man, never.* She exhorted Women when they went to Bed with their Husbands, *to put off their Modesty with their Cloaths, but to put it on again with their Garments when they Rose.* Being ask'd, *what Garments?* She answer'd, *Those by which a Woman is distinguish'd, and call'd a Woman, because she wears 'em.*

As to his Age, as *Heraclides* the Son of *Serapion* testifies, *Pythagoras* liv'd to be Fourscore years Old. Thereby fulfilling his own Description of the four Ages of Man; tho some there be who say he reckon'd Fourscore and Ten. There are also extant the following Epigrams which we our selves made upon him at our leisure Hours.

No Pythagore, thou art not th' only Man,
That dost from living Animals abstain;
We do the same, for who did Animals
'Ere eat alive? We're no such Canibals;
But

*But when they're roasted, bak'd or boyl'd,
then we fall on,
And then thou may'st be sure the Soul is
gon.*

Another upon the same,

*Pythagoras in wisdom so Sublime,
Would eat no Flesh, because it was a
Crime
To others he gave leave on Flesh to feed;
A wonderful Philosopher indeed!
Who in a Pious Fit
Suffer'd the Schollars to commit
The Monstrous Crime the Master had for-
bid:*

At another time thus,

*If thou wouldst understand the various
flights,
Of great Pythagoras's rambling Soul;
Behold where Omphalus thy eye invites,
To view the Sheild so rusty and so Foul.
I am the mortal Man that hung it there,
Said He, who when he was not, yet would
swear,
He was, but when he was, no Man could
tell,
What he was then; nay he himself not
well.*

And

And thus upon his Death ;

*Woe's me, unhappy Pythagore,
Why didst thou poor ridiculous Beans a-
dore,
Yet by thy worship't Beans unsuccor'd
dye ?
It was a field of Beans ; nor wouldst thou
flye,
For fear of trampling o're their Sacred
Heads ;
So Syracusian Rage,
O'retook and sent thee to th' Elysian
shades,
And thus thy Soul once more dismiss't,
From it's Corporeal Cage :
May ramble, ramble, ramble where it list.*

He flourish'd in the sixtieth Olympiad,
& his School continu'd for nineteen Ge-
nerations. For the last of the Pythagore-
ans, whom *Aristoxenes* had also seen ;
were *Xenophilus* of *Chalcis* in *Thrace* ;
Phanto the *Phliasian*, *Echecrates*, *Diocles*,
and *Polymnastus*, a *Phliasian* also. They
were the Hearers likewise of *Philolaus*
and *Eurytus*, both *Tarentines*.

Now there were Four *Pythagoras's*,
much about the same time, little distant
one from the other. One a *Crotoniate*,

a Person addicted to Tyranny. The Second a *Phliaſian*, an Exercifer and Anointer of the Wreſtlers. A Third of *Zacynthus*, who is ſaid to be the Author of the Myſteries of Phyloſophy, and Maſter to the Reſt, from whom the Proverb of *Ipſe dixit*, firſt deriv'd it's Original. And the Fourth the Perſon whoſe Life we write. Others make mention of another *Pythagoras*, who was a Statuary of *Rhegium*; and ſeems to have been the firſt Inventor of Proportion and Symmetry. A Second who was a Statuary of *Samos*; another an Impertinent Rhetorician; one more who was a Phyſician, who wrote of Tumours in the *Scrotum* and *Burſtneſs*, and ſome Exercitations upon *Homer*; and a Fourth who made uſe of the *Doric Dialect* altogether, as *Dionyſius* reports. And this Perſon as *Eratosthenes* relates (by the Teſtimony of *Favorinus*, in his eighth Book of *Varicus's* Hiſtory,) was the Firſt that box'd with Skill and Art, a great Cherisher of his Hair, which was long and buſhy, and always apparell'd in Purple. Being rejected and derided by the Boys, he betook himſelf to the Company of Men, and prov'd Victorious. There is extant a plain Epigram which was made upon him by *Theætetus*, as follows,

If

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*If't be thy Lot, kind Friend, to enter-
tain*

*Pythagoras, I mean a certain Man
So call'd, with Busby hair and dangling
locks,*

*The famous He, whom no Man could out-
box,*

*I'me that Pythagoras; ask Elis Town,
They'l tell ye Stories past belief, well
known,*

*Of Teeth and Head-akes cur'd by my
strong Fist,*

*That Brains or Teeth at one blow never
mist.*

This Man, as *Favorinus* reports, made use of Definitions fetch'd from Mathematical Subjects; tho *Socrates*, and they that follow'd his Footsteps after him did it more frequently. Afterwards *Aristotle* and the *Stoics* did the same. The same Author also tells us, that this *Pythagoras* was the first that gave the name of *κοσμος* to the whole Circumference of the Universe, to signify the Ornamental structure of it; and who asserted, that the Earth was round. Tho *Theophrastus* ascribes all this to *Parmenides*; and *Zeno* to *Hesiod*.

'Tis also said, that *Cydon* fought against this Man, as *Andidocus* contended against

Socrates: And therefore there was this Epigram made upon *Pythagoras* the Wrestler.

*Pythagoras, of Samos I'le, the Son
Of Crateus, soon the Boxing Trade begun,
For 'ere the Hair appear'd upon his chin
He at th' Olympics with the Boys fell
in :*

And from the Scholars little Prizes won.

There is also extant an Epistle written by the Philosopher in these words.

* See L. 3. in
the Life of
Anaximenes.

* *Pythagoras to Anaximenes.*

AND thou, O Best of Men, didst thou not exceed *Pythagoras* in Birth and Fame, travelling from *Miletum* thou wouldst have given me a Visit. But thy splendor deriv'd from thy Father, now detains thee; and it would have detain'd me also, had I bin like *Anaximenes*. For if you useful Men desert the Citys, they loose their Grace and Ornament; and you give the *Meades* an opportunity to fall upon 'em more impetuously. 'Tis not always so proper for a Man, to abandon himself to the Stars and their Motions, 'tis sometimes more noble to employ himself for the Good of his Country. Neither do I spend my whole

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whole Time in my Studies, but sometimes in the Wars, that set the *Italians* at Variance one with another.

Having thus discours'd of *Pythagoras*, there is something to be said concerning the most Illustrious *Pythagoreans*: Which done, we shall speak of some things which others have left dispersedly related here and there. And by this means pursue in order the Succession of memorable Persons to *Epicurus*, as we propos'd to our selves before. As for *Theano*, and *Telauges* we have already said sufficient: Now therefore we shall begin with *Empedocles*; for that, as some report, He was a Hearer of *Pythagoras*.

THE
L I E F
O F
E M P E D O C L E S.

Translated from the Greek by the
same H A N D.

E*Mpedocles*, as *Hippobotus* relates, was the Son of *Meto*, the Son of *Em-pedocles*, of the City of *Agrigentum*. The same Thing *Timæus* also testifies in the 15th. Book of his Histories, that *Empe-docles*, the Grand-Father of the Poet, was a Person of Note. *Hermippus* also gives us very neer the same Account. In like manner, *Heraclides* in his Book of Diseases, declares, that the Grand-father of *Em-pedocles*, was descended of a Noble Family, and that he kept a Breed of Horses.

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ses. *Eratosthenes* likewise in his *Olympionics*, assures us, that in the 71st. *Olympiad*, *Meto's* Father won a Horse-race, for which he brings the Testimony of *Aristotle*. *Apollodorus* the Grammarian, in his *Chronicles* affirms, that he was indeed the Son of *Meto*; however *Glaucus* reports, that he went and dwelt among the *Thurij*, a Colony of the *Athenians* newly remov'd to *Sybaris*: And a little lower in the same Book, they who report, that *Empedocles* fled from his own Home to *Syracuse*, and with them fought against the *Athenians*, seem to me to be altogether ignorant of the Time: For either he was already dead, or else he was extreamly Old; which is not probable. For *Aristotle* says, that both he and *Heraclitus* dy'd in the sixtieth year of their Age. The reason of which difference may proceed from hence, because that *Empedocles*, who won the Race-match in the 71. *Olympiad* was of the same Name, and thus *Apollodorus* tells us, the Time must be distinguish'd. All this while, *Satyrus* in his Book of Lives, tells us that *Empedocles* was the Son of *Exenetus*, and that he left a Son, whose Name was *Exenetus*; moreover, that in the same *Olympiad* he won a Horse-race, and that his Son came off Victor in a Wrestling-match, or as *Heraclides*

in his Epitome relates, in a Foot-Race. Nevertheless I find in *Favorinus's* Commentaries, how that *Empedocles* after his Victory made a Bull of Myrrh, Frankincense and other costly Gums, and Sacrific'd it with Meal and Honey before all the Spectators ; and that he had a Brother whose Name was *Callicratides*. *Telauges* also, the Son of *Pythagoras*, in an Epistle to *Philolaus*, reports, that *Empedocles* was the Son of *Archinomus*. But that he was a Native of *Agrigentum* in Sicily, he likewise testifies at the Beginning of his Lustrations.

O Friends, Inhabitants of those vast
Towers,
Where flows the Tellow Agragas bedeck
with Flowers.

And thus much concerning his Parentage.

Now that he was a Hearer of *Pythagoras*, is asserted by *Timæus* in his Ninth Book, where, he says, that being found tardy in stealing an Oration, which *Plato* also confirms, he was prohibited from being a Partaker of their Discourses. He himself also makes mention of *Pythagoras* in the following Lines.

Highly

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*Highly accomplish'd one among the Rest,
With Learning's Wealth was to a wonder
blest.*

Others are of Opinion, that he gave this
Encomium to Parmenides.

Neanthis reports, that till the Time of
Phylolaus and *Empedocles*, the *Pythagore-
ans* were accustom'd to impart their Dis-
courses in Common. But because he
made 'em Public in his Poems, they
made a Law among themselves, to Ad-
mit no more Poets into their private
Communications. A Severity, which *Pla-
to* by report was forc'd to endure: For
that he was prohibited from partaking
of their Serious Confabulations: But of
which of 'em *Empedocles* was a Hearer,
he does not say. For *Telauges's* Epistle,
publickly spread abroad, wherein it is
said, that he was a Hearer of *Hippasus*
and *Brontinus*, is not acknowledg'd to
be Authentic. *Theophrastes*, therefore says,
that he was an Admirer of *Parmenides*,
and that he affected to Imitate him in his
Poems. For that He also wrote a Dis-
course in Verse concerning Nature. On
the other side, *Hermippus* affirms, that he
was not an Admirer of *Parmenides* but of
Xenophanes, with whom he liv'd, and
imitated his strain of Poetry; but that

at

at last he fell in among the *Pythagoreans*. Nevertheless, *Alcidamus* in his Book of Physics, reports that *Zeno* the *Eleate*, and *Empedocles* were both at the same time Hearers of *Parmenides*; that afterwards they parted; *Zeno* to set up for a Philosopher by himself; the other, to hear *Anaxagoras* and *Pythagoras*, with a Purpose to Imitate the Gravity of Life and Deportment of the One, and the Other in his Study of Nature.

Aristotle in his *Sophistes* tells us, that *Empedocles* was the First Inventor of Rhetoric, and *Zeno* of Logic: And in his Book of the Poets he asserts, that *Empedocles* affected *Homer's* Graces, and that he was very accurate in his Expressions, full of Metaphors, and other Poetical Figures. And therefore when he had wrote several other Poems, and the March of *Xerxes* into *Greece*, a Hymn to *Apollo*, either a Sister or a Daughter of his burnt the Latter; as *Hieronymus* reports; The Hymn, by accident and unwillingly; but the *Persian* Poem, willingly; because it was left imperfect. In short, he is also said to have wrote several Tragedys, and a Treatise of Politics: Tho' *Heraclides* affirms, that the Tragedies were Written by another; and that *Heraclides* asserts, that he lit upon Thirty Three.

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Three. However *Neanthes* says, that he wrote his Tragedys when he was a Young Man ; and after that, they fell into his Hands. *Satyrus* in his *Lives* observes, that he was a Physician, and an Extraordinary Rhetorician ; in which Science *Gorgias Leontinus* was his Master, a Person excelling in Rhetoric, and who left a System of Rhetoric behind him : And moreover, as *Apollo-dorus* testifies in his *Chronicles*, liv'd a Hundred and Nine Years. This Man, according to the Relation of *Satyrus*, was wont to say, that he us'd to be present at *Empedocles's* Magical Exercises : As, he himself declares in his Poems, together with many other Things, as may be seen by the following Verses.

*The Remedys that strength to Age grown
Old*

*Restore, and our insulting Pains subdue,
These Things to thee alone will I unfold.*

*Thou when the Restless Winds their
Force renew,*

*Tear up the Corn, and gloomy Woods
lay bare,*

*Shalt cease their Fury and enjoyn 'em
Fear.*

Wouldst

*Wouldst Thou excite their Rage, their
Rage Command,
And let 'em then disorder Sea and
Land;*

*Black Rain thou shalt remove, and clear
the Sky,*

*While the Dark Clouds rebuk'd, before
thee Fly;*

*If wanted more, Thou shalt from Heav'n
bring down*

*Kind Showers of Dew to coole the Sultry
Sun:*

*Thy Powerful Charms shall reach In-
fernal Night,*

*And Souls long since deceas'd bring back
to Light.*

Timæus also in his 18th. Book of History says, that this Great Man was admired for many things; for that one time among the rest, the *Etesian* Winds blowing so very hard, that they much endamag'd the Fruits of the Earth; he commanded several Asses to be flea'd, and causing Bags to be made of their Skins, he order'd 'em to be lay'd upon the Hills and Tops of the Mountains to receive the Impetuous Gusts of the Wind; upon which the Wind ceasing, he was call'd *Καλυπτήννης*, or the *Wind-Layer*. *Heraclides* also in his Book of Diseases, asserts,

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asserts, That he dictated to *Pausanias* the Book which he set forth concerning the Man, that liv'd thirty Days without Respiration. Now he had an extraordinary Affection for this *Pausanias*, to whom he therefore dedicated his Treatise of Nature, in these words ;

*Give Ear Pausanias, to my Sayings, Thou
The Worthy Son of Prudent Anchytas.*

He also made the following Epigram upon him ;

*Pausanias here, the Great Physician lyes,
The Noble Son of Anchytas the Wise ;
Whom Phoebus taught his Art, and
taught so well,*

*That Time long spent would not suffice
to tell*

*How many Men by tedious Pains subdu'd
His Skill preserv'd from early Servitude
To Proserpine, and from untimely Fate ;
Such his Experience, and so Fortunate.*

* Some Greek

Copies made
ἀστυ instead

of ἀστυ,

and ἀστυ

without Pul-

ses, and the

Commentator

judges

Now *Heraclides* tells us, that this ἀστυ to
breathless Person was one who kept his be the best, tho
Body free from * Corruption without Pul- he does not re-
ses, and without Respiration for thirty jest ἀστυ
Days : For which Reason, he call'd him without Vit-
both tles,

both a Priest and a Prophet: Which he
grounds upon the following Verses;

*O Friends, Inhabitants of those High
Towers,*

*Where flows the Yellow Agragas, bedeckt
with Flowers;*

*Who in applauded Works prolong your
Days,*

*All Haile and Prosper, still acquiring
Praise.*

*I an Immortal God, my self behold
Circl'd with Honour, as 'tis fit I should,
I walk your Streets rever'd, and highly
Fam'd,*

*With Crowns and Summer Garlands Dia-
dem'd.*

*Women and Men with Acclamation Loud
Follow my Footsteps and about me Crowd;
Inquisitive some to know their future
Fate*

*Whether unlucky, whether Fortunate:
While Others by their Lingring Pains
distrest*

*My certain Aid implore to be releast.
Thus Interest drives 'em to adore the
Man*

*That all their wants Supplis, rejecting
gain.*

Potamilla

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Potamilla also relates, that he might well call *Agrigentum*, a great City ; for that it contain'd 800000 Inhabitants. Of whom *Empedocles* was wont to say, that the *Agrigentines* liv'd so luxuriously and voluptuously, as if they were to dy to Morrow ; but that they built their Houses, as if they were to live for ever. As for his Expiations themselves, compil'd in a Book together, *Cleomenes*, the Singer of Rhapsodies is said to have sung 'em at *Olympia*, as *Phavorinus* testifies in his Commentaries. *Aristotle* says of him, that he was a great Lover of Liberty, and free from all Ambition of Rule ; seeing that he refus'd the Kingdom, which was offer'd him, as *Xanthus* witnesses in his Applauses of him, loving Frugality and a private Life much better. The same thing *Timæus* testifies of him, withal alledging for the Cause of his being too popular the following Story: For, he says, that being once invited to a Feast by one of the Rulers, when Supper time was come, there appear'd no Preparation for it ; upon which, when others were quiet and said nothing, he not enduring such an ill favour'd Action, commanded Supper to be brought in ; thereupon the Master of the House told him, that he stay'd for an Officer of the Court ; who, when he came, was consti-

constituted Prince of the Feast, the Master of the House being desirous it should be so, who so behav'd himself, that the Guests began to suspect him of affecting the Tyrannical Government. For he commanded the Guests to drink their Wine unmixt, or else to powre it upon the Refusers Head. *Empedocles* said nothing at that time. However calling a Court the next day, he condemn'd and put to Death both the Master and Prince of the Feast. And this was the occasion of his writing concerning Politics.

* *Signifying a high Tower, or the Top of a high Tower.* Another time * *Acro* the Physitian petitioning the Senate for a Place, wherein to build his Fathers Monument, by reason of his topping Excellency in Physic, *Empedocles*, entring into the Assembly, forbid it; and after he had spoken many things to him about Equality, Pray, Sir, said he, what Inscription shall we write upon your Father's Monument? what think you of this?

This towring Tomb, high as the towring Walls,

Where Towrs in Physic spent his sedulous Hours,

Secures the Bones of towring Doctor Towrs.

Some

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Some affirm these Verses to have bin made by *Simonides*.

Moreover, *Empedocles* dissolv'd that Throng of a thousand Rulers, constituting a Magistracy, that held from three Years, to three Years; so that he made Room not only for the Wealthy, but for such as should take care of the Plebeians. *Timæus* also in his first and second Book, (for he frequently makes mention of him) says, that he seem'd to have an Opinion Contrary to a *Republican* Government: And indeed he was a great Boaster and Lover of Himself, as any Man may perceive in his Poetry, where he says.

*All Haile, and prosper, still acquiring
Praise,
I, like a God, no mortal Man, behold
Myself by you rever'd, as fit I should,
&c.*

But at what time he was present at the *Olympic* Games, he drew the Eyes of all Men so intently, that there was mention made of no body so much as of *Empedocles*, among the People, in their Familiar Discourses. Lastly, when *Agrigentum* was rebuilt, the Posterity of his Enemies so violently withstood his Return, that retiring into the *Peloponnesus*, He there dy'd.

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Neither

Neither did *Timæus* pass him by, but girds him in the following manner.

*Empedocles, who overflow'd with words,
Such as the loud litigious Bar affords,
As if he 'd had a Rupture in his Jaws,
Where he prevail'd still overrul'd the
Laws ;
And Chief in Power, sets up a sort of
Men,
That Others rather want to govern
Them.*

As to his Death, the reports are various. For *Heraclides* explaining the Story of the breathless Woman, and what Fame *Empedocles* acquir'd by restoring the dead Woman from Death to Life, tells us, That he offer'd a Sacrifice in the Field of *Peisfanax*, to which certain of his Friends were invited, and *Pausanias* among the rest. After the Feast was over, some walk'd one way, some another to repose themselves, some under the Trees of a neighbouring Meadow, others, where they thought most Convenient, only *Empedocles* remain'd in the same place where he lay down to eat. The next Morning when they met again, *Empedocles* alone was missing : Thereupon a strict Inquiry was made after him

and

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and all the Servants answer'd, they knew not where he was, excepting one, who said, that about Midnight he heard a very loud Voice call *Empedocles*; then getting up, he saw a Celestial Brightness, and the light of many Flambeaux, but nothing else. While his Friends stood all astonish'd at this Accident, *Pausanias* comes down and hearing the Relation, sends away several People to see what was become of him; but being restrain'd by some inward awe of Religion, and, as it were, commanded not to busie himself, 'Tis worthily said he fallen out, as he was wont to boast of himself, and therefore he was to be worshipt with Sacrifices, as being become a God.

Hermippus relates, that he cur'd one *Panthea*, a Woman of *Agrigentum*, whose Life was despair'd of by the Physicians; and that, for that Reason, he offer'd the Sacrifice, to which he invited about eighty Guests. *Hippobotus* affirms, that when he got up the next morning, he went to the Mountain *Ætna*; where when he arriv'd, he flung himself into one of the gaping fiery *Orifices* of that Mountain, and was never seen more: Desirous to confirm the Report that was spread abroad concerning him, that he was become a God. But that afterwards it was

known what Fate befel him, one of his Shoes being thrown up again by the force of the Flames: For that in those days they were wont to make their shoes of Copper. This Report was contradicted by *Pausanias*. *Diodorus* also the *Ephesian*, writing of *Anaximander*, tells us, that he was an Imitator of Him, practising a *Tragic Ostentation*, and always sumptuously apparell'd. There is also this farther Story recited of him, That the *Selinuntines* being distrest with frequent Pestilences, by reason of the noisom Vapours ascending from the River which environs it, and causing not only great Mortality among the Men, but carrying off the Women with difficult Labours, *Empedocles* bethought himself of a Remedy, by cutting and letting into the said River at his own charges, several other not far distant Rivulets, in hopes by the intermixture of their Streams to dulcify and attenuate the infectious viscosity of the greater and more stagnant Flood. Which prov'd so successful, that the Pestilence ceas'd: At what time the *Selinuntines* being abroad and banqueting upon the banks of the River, *Empedocles* appear'd to 'em immediately, but then, so soon as they beheld him, they all rose up, and paid him Divine Honours

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nours of Adoration and Prayers as to a Deity : And he being willing to confirm this Opinion, threw himself into the Flames.

But *Timæus* contradicts all this, positively asserting, that he retir'd into *Peloponnesus*, and never afterwards return'd : So that the Place and manner of his Death are very uncertain. Moreover, he contradicts *Heraclides* by Name in his fourth Book, affirming, *Peisianax* to be a Village belonging to *Syracuse*, and that *Empedocles* never had any Land nere *Agri- gentum* ; only a Monument, which *Pausanias* erected in his memory. For he having given out the Report of his *Apotheosis*, made him a little Image and built him a Chappel which he consecrated to him as a God ; for he was very wealthy. I would fain know then, says *Timæus*, how he should come to throw himself into the *Orifices* of *Ætna*, of which he never made the least mention, tho he liv'd so near 'em ? He dy'd therefore in *Peloponnesus* ——— Nor is it such a wonder, that the Place of his Sepulcher should never be known : For the Sepulchers of many other great Men are unknown. *Timæus* having gi-

E 3 ven

ven his reasons in this manner, farther adds, But 'tis the Custom of *Heracledes* to feign a Company of Miracles ; as when he talks of a Man that fell out of the Moon.

Hippobotus observes, that formerly the Statue of *Empedocles* stood cover'd with a Vail in *Agrigentum*, but that afterwards, it was set up uncover'd before the Senate House in Rome, the Romans having remov'd it thither : And there are some Copys of it Engraven, which are now carry'd about and put to Sale. *Neanthes* tells us, that when *Meto* dy'd, Tyranny first began to shew its Head : And that then it was, that *Empedocles* perswaded the *Agragentines* to embrace a *Republican* Equality. And therefore, as it were, to share his own Estate among 'em, he devided his wealth among several of his fellow Citizens Daughters, giving Portions in Marriage to several of those that had none. For which reason he assum'd to himself the Priviledge of wearing a Purple Robe, and a Gold Shash upon his Head, as *Favorinus* witnesses in the first of his Commentaries. He also wore Copper Buskins and a Delphic Garland : He was attended by Boys, for his Lacquies ; but as for himself he always appear'd with a grave morose

Coun-

Countenance, and always observ'd one Gate, which he never alter'd; so that when his fellow Citizens met him in this Posture and Habit, they look't upon it as a Mark of Royalty, and pay'd him a Respect accordingly. At length, going to some solemn Assembly held at *Messana*, in his Chariot, he got a fall and broke his Thigh; which casting him into a Fever, he dy'd in the 77th. year of his Age, and had a Tomb erected for him in *Megara*.

But *Aristotle* differs as to his Age; for, he says, that he dy'd in his 60th. year: Tho there be some, who will have him to have liv'd a Hunder'd and Nine Years. He was in his Prime about the 84th. Olympiad: Nevertheless, *Demetrius* the *Troizenian* gives this account of him in his Book against the Sophister, in *Homers* Verses, as follows,

*A Rope he fasten'd to a Dog-berry Tree,
So crackt his Neck and down to Hell went
He.*

Yet, in the foremention'd Epistle of *Telauges*, 'tis said, that being weaken'd with old Age and his foot slipping he fell into the Sea, and was drown'd: And so let this suffice for his Death.

We shall here insert a joking Epigram
or two of our own, set forth in our
Pameters. The first runs thus,

*I cannot say, what ail'd Empedocles,
He in a firey Bagno seeks his Ease ;
To purge his Soul, for there is dross in
Souls,*

*He quaffs moist fire from deep immortal
Bowls.*

*I'll not report, that he for want of Wit,
Did plunge himself in Ætna's burning
Pit;*

*But this I'll say, that willing to lye hid,
Unwillingly he Hid himself indeed.*

Another runs in these Words.

*Fame tells us that Empedocles did dye,
After his Chariot wheel had broke his
Thigh;*

*His right Thigh too, the Poet so
exact,*

*Tho't was no matter which, so one were
crackt ;*

*For, if he leapt into the Fire, and there
Drank Brimmers of Life's Elements I
fear,*

*They Lye, who shew his Tomb, and say he
dy'd,*

When every Inch of him was deify'd.

Among

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Among the rest of his Opinions, these were some: That there were four Elements of all things ; *Fire, Water, Earth, and Air* ; that Friendship and Concord united 'em together, and that Enmity and Discord kept 'em from Association. For thus he sings ;

*Jupiter White, and Juno giving Life,
Next Sooty Pluto, he the God Strife;
And Nestis she that with corroding
Tears
Fills mortal Eyes, and still augments our
Cares.*

Meaning thereby, that *Jupiter* is *Fire*, *Juno* the *Earth* ; *Pluto* the *Air* ; and *Nestis* the *Water* : Which are always circling in continual Changes, and never lye still, the Government and Interchangeable Order of all things being sempiternal.

*By Friendship all Things thus sometimes
cement,
Sometimes by Discord and Confusion rent.*

The Sun he held to be a vast Heap or Conglomeration of Fire, but the Body of the Moon lesser, and made in the Form of a Dish ; and that the Heavens were of

a Chrystal Substance. Moreover, that the Soul enliven'd all manner of Animals and Plants. And therefore it is, that he says,

*I knew the several Times, when I
became
A Youth, a Maid, and a Fruit bearing
Tree,
And when confin'd to the unruly Sea;
A living Dolphin in the Deep I
Swam.*

What he wrote of Nature and of Expiations amounts to no less than five thousand Verses: What of Physic to six Hundred. Of his Tragedys we have already spoken.

THE
LIFE
OF
EMPICHARMUS.

*Translated from the Greek by the
same H A N D.*

E*mpicharmus* the Son of *Helothales*,
was a Native of * *Cos*, and a Hea-
rer of *Pythagoras*. When he was but
three months Old, he was carry'd to
Megara in *Sicily*, and from thence to *Sy-*
racuse, as he testifies himself in his Writ-
ings: And there is also this Inscription
upon his Statue,

* *Now Lange,*
formerly un-
der the ju-
risdiction of
the Knights
of Rhodes,
after that ta-
ken by the
Turks.

So

The LIFE &c. Book VIII.

*So much as Phaeton the Stars out shines,
And th' Ocean Rivers far surmounts in
fame,*

*So much my Wisdom and my charming
Lines*

*Ore Epicharmus high Advantage claim's.
Great Epicharm, who for his learned
Muse*

Was crown'd of old in Native Syracuse.

He has left Commentaries behind him,
wherein he treats of Nature, and Phy-
sic, and some Gnomonic Instructions;
and has prefix'd Contents to the most
of his Commentaries, by which it plain-
ly appears, that he was the Author.
He dy'd in the fourscore and tenth
Year of his Age.

THE

THE
LIFE
OF
ARCHYTAS.

Translated from the Greek by the
same HAND.

Archytas, the Son of Mnesagoras, a Native of Tarentum; but as *Aristoxenus* says, the Son of *Hestiæus* was of the Number also of the *Pythagoreans*. This is he, who prevail'd so far with *Dionysius* by means of an Epistle, that the Tyrant set *Plato*, whom he design'd to have put to death, at liberty: For he was admir'd by most People for all manner of Virtues. He was seven times chosen General of the Army in his

his own Country, whereas others could never be elected but once, the Law prohibiting. To this Man *Plato* wrote two Epistles; for that he had written first to *Plato* in these words.

Archytas to Plato, Health.

THOU dost well to let me know by an Epistle from thy self of thy recover'd Health, which *Damefcus* also inform'd me off. As for the Commentaries we have taken care of 'em; to which purpose, we took a Journy to the *Lucans*, in order to meeet the Grand-Children of *Ocellus*. We have several excellent Treatises of Law, of Regal Government, of Piety, and the Generation of all things; some of which we have sent; the rest cannot as yet be found: So soon as we meet with 'em, they shall be conveigh'd to thee.

Thus *Architas*; to whom *Plato* return'd this Answer.

Plato to Archytas, Prosperity.

IT is not to be express'd in words, how joyfully we accepted the Commentaries sent from thy hands; nor could I forbear admiring in the first place, the
Exactness

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Exactness of him that wrote 'em. For assur'dly the Author shews himself most worthy of his ancient Progenitors, all Men of worth and excelling Parts, Natives of *Myræ* in *Lycia*, and descended from those *Trojans* who chang'd their Habitations following *Laomedon*, according to the common Tradition. As for the Commentaries which I have by me, and concerning which you wrote to me, I have not yet put my last polishing hand to 'em; however, though as they are, I have sent 'em to y^e. As to the keeping of the Commentaries we both agree: Therefore there is no need of saying any more concerning that matter: Farewel.

Such were the Epistles which they wrote one to another.

Now there were *Four* Persons, who were call'd by the Name of *Archytas*. The *First* was He of whom we have already given a brief Account; the *Second*, by Birth a *Mytelenæan*, and a Musitian; the *Third*, who wrote of Husbandry; the *Fourth* a Poet, a Writer of Epigrams. And some also reck'n a *First* who was an Architect, under whose Name there is a Book that goes about which Treats of *Macheens*, beginning Thus, *These things I heard from Teucer the Car-*

Carthaginian. As for the Musitian, there is this reported also of him, that being upbraided, because he could not be heard, he answer'd, *The Instrument speaks contending for me.* Aristoxemus relates, that the *Pythagorean*, when he lead the Army, was never vanquish'd. But being envy'd by his Fellow-Citizens, he voluntary quitted his Command, and then they were beaten.

He was the First, who brought Mechanics into a Method by the use of Mechanic Principles: And the First who apply'd Organic Motions to Geometrical Figures; seeking to take the two Halves according to Proportion by dividing the Semi-Cylinder in two, by that means to double the Cube: And was the First, who found out the doubling of the Cube in Geometry.

THE
LIFE
OF
ALCMÆON.

*Translated from the Greek by the
same H A N D.*

ALCMÆON, a Native of *Crotone*,
was also a Hearer of *Plato*, tho' his
Cheifest Study was *Physic*. However
he sometimes treats of Nature, affirming,
That the number Two comprehends the
greatest part of Human Things. He
also seems to have bin the First, who
wrote of the Reason of Nature, as *Favo-
rinus* testifies in his Various History,
F . asserting

asserting, that the Sempiternal Administration of all Nature, depended upon the Moon. He was the Son of *Pirithus*, as he says himself at the beginning of his work. *Alcmæon of Crotona, the Son of Pirithus, wrote these things to Brontinus, Leo, and Bathyllus. As for things Invisible and Immortal, the Gods have a perfect knowledg of 'em; but they are only hinted to Men by Conjecture, &c.* He also held the Soul to be Immortal, and that it was in perpetual Motion like the Sun.

THE
LIFE
OF
HIP P A S U S.

Translated from the Greek by the
same H A N D.

HIPPASUS of Metapontum was a Pythagorean also. He held that there was a perfix'd time for the Change of the World, and that the Whole was Finite and in perpetual Motion: He left no Works behind him, as *Demetrius* testifies in his *Equivocals*. However, there were two of the Name; this Man, and another, who wrote of the Republic of the *Lacedemonians* in five Books, He himself being a *Spartan*.

THE
LIFE
OF
PHILOLAUS.

Translated from the Greek by the
same H A N D.

PHILOLAUS of Crotona, was another Pythagorean; and Plato wrote to Dio, that he would take care to purchase Pythagoras's Works of this Man. He was suspected of a design to have invaded the Liberties of his Fellow Citizens ; which cost him his Life. Which gave us an occasion to make the following Epigram upon him.

*Suspition is a dangerous thing, neglected,
For tho thou didst not act, if once suspected,
'Tis still the same as if the Thing were don.
Crotona thus afraid and jealous grown ,
Fain'd*

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*Fain'd Philolaus in her anger flew,
As one that did Tyrannic Rule pursue.
Not that the Thing was true, but her
Mistrust
Lay'd Harmless Philolaus in the Dust.*

He was of Opinion, that the Causes of all things were Necessity and Harmony; and was the First, who taught, that the Earth mov'd in a Circular Motion: Tho' others affirm *Hicetas*, the *Syracusian*, to have bin the Author of this Paradox. He wrote one Book, which, as *Hermippus* says, upon the Authority of a certain Author, *Plato* going into *Sicily* to wait upon *Dionysius*, purchas'd of *Philolaus's* relations for *Forty Silver* 400 Ger-
Mina's of *Alexandria*, and from thence man Crowns
transcrib'd his *Timæus*. Tho others say, in Gold.
that *Plato* got those Writings of a young Man who was one of *Philolaus's* Disciples, whose Pardon he obtain'd of *Dionysius*, after he had receiv'd Sentence of Death, and was carry'd away to Execution. *Demetrius* also testifies in his Equivocals, that *Philolaus* was the First, who publish'd the Writings of *Pythagoras* concerning Nature, which begin thus, *Nature was fram'd in the World by the Copulation of things Infinite and Finite, as were also the whole World, and all things therein contain'd.*

THE
LIFE
OF

EUDOXUS.

*Translated from the Greek by the
same HAND.*

EUDOXUS, the Son of *Æsehines*, a *Knidian*, was an Astrologer, a Geometrician, a Physitian, and a Legislator. He learnt his Geometry from *Archytas*, his Physic from *Philistio* the *Sicilian*, as *Callimachus* witnesses in his *Tables*. But *Sotion* in his *Successions* tells us, that he was a Hearer of *Plato*. For that being about three and twenty years of Age, and in a very low Condition, yet excited by the Fame of the *Socratic* Phi-

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losophers, he took shipping for *Athens* with *Theomedon* a Physitian, who maintain'd him, and lov'd him, as some reported, more intimately then became him; and being lodg'd in the *Pyreum*, or Wapping of *Athens*, he went every day to the City, and after he had heard the Sophisters discourse, return'd to his Lodging.

In this manner, after he had spent his time at *Athens* for two Months, he return'd home to his Native Country; from thence being farther assisted by his Friends, he sail'd into *Ægypt* with *Chrysippus* the Physician, who carry'd Letters of Recommendation from *Agésilas* King of *Lacedæmon* to *Nectanabis* King of *Ægypt*, who recommended him to the Priests, with whom he stay'd one Year and four Months, keeping his Beard and his Eyebrows shav'd all the while: during which time, he wrote a History including the Transactions of eight Years, as some Authors testifie. Which done, away he went for *Cizicum* and *Propontis*, where he profess'd and taught both Rhetoric and Philosophy. After which, he betook himself to *Mausolus* King of *Caria*; and leaving him, he return'd to *Athens*, carrying along with him a great many Scholars, on purpose, as it was said, to vex

Plato, who, it seems, had formerly slighted him, and dismiss'd him his Service. Others say, that coming to *Plato*, when he had a great Feast at his House and many Guests, he introduc'd a Semicircular manner of Lying at the Table to avoid Disgusts about Precedency.

Nicomachus the Son of *Aristotle* reports of *Eudoxus*, that he held Pleasure to be the Supream Good. His Country therefore gave him a most splendid Reception, as the Decree that was made in his Favour makes manifest, nor, was he less Famous among the *Greeks* then among his own fellow Citizens, to whom he prescrib'd Laws, as *Hermippus* observes in his Seventh Book of the Seven Wise Men, besides what he wrote of Astrology and Geometry, and several other excellent Treatises upon fundry other Subjects.

Eratosthenes, in his Books dedicated to *Hecato*, tell us that he wrote certain Dialogues, which were call'd the Dialogues of the *Cynics* (the Text has it Dialogues of the Doggs) tho others say, that the *Ægyptians* wrote those Dialogues in their own Language, but that, he both translated and publish'd 'em in *Greece*. *Chrysippus* the Son of *Erineus*, a *Cnidian* also, was one of his Hearers, as to those things

Book VIII. of EUDOXUS.

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things which he taught of the Gods of the World, and *Meteors*; but for his Instructions in *Physic*, he made use of *Philistio* the *Sicilian* for his Master: And he left most lovely Commentaries behind him, and one Son, whose Name was *Aristagoras*, whose Disciple was *Chrysippus*, the Son of *Aethlius*; and under whose Name are publish'd abroad several Remedys for the Eyes, according as Natural Theorems came into his thoughts.

He had also three Daughters, *Actis*, *Philtis* and *Delphis*. We also find, that there were Three *Eudoxus*'s all at the same time. One the Person already mention'd: The other a Native of *Rhodes* and a Historiographer: The Third, a *Sicylian*, the Son of *Agathocles*, a Comic Poet, who won the Prizes propos'd in the City thrice, and prov'd five times Victorious at the *Lenaic* Festivals, which are consecrated to *Bacchus*; as *Apollodorus* testifies in his Chronicles. We also meet with another, who was Physician of *Cnidos*, who, as *Eudoxus* witnesses in his Treatise of the Compass of the Earth, was wont to advise all People continually to stir the joints by all manner of Exercises, as also the Sences in like manner upon all sorts of Objects. The same Person tells us, That the *Cnidian Eudoxus* flou-

flourish'd about the Hunder'd and Third *Olimpiad*, and that he was the first, who found out the Doctrin of crooked Lines.

He dy'd in the 53^d. year of his Age: and when he abode with *Ichonuphis* of *Heliopolis*, this was particularly related of him, that the God *Apis* lickt his Garment, upon which the Priests made this Observation, that he should be very Famous, but not long Liv'd; as *Favorinus* reports in his Commentaries. Which being an extraordinary Accident produc'd the following Epigram of our own.

In Memphis when Eudoxus went to know,

What Fate his Life attended here below,

Apis he asks, the Bull with Silver'd Horns,

Which he with Rosie Garlands and fresh Flowers Adorns.

But then the Calf stood mute; a silly Gaffer,

T' expect an Answer from a Speechless Heifer;

For Nature nere taught Ox Poetic Song,

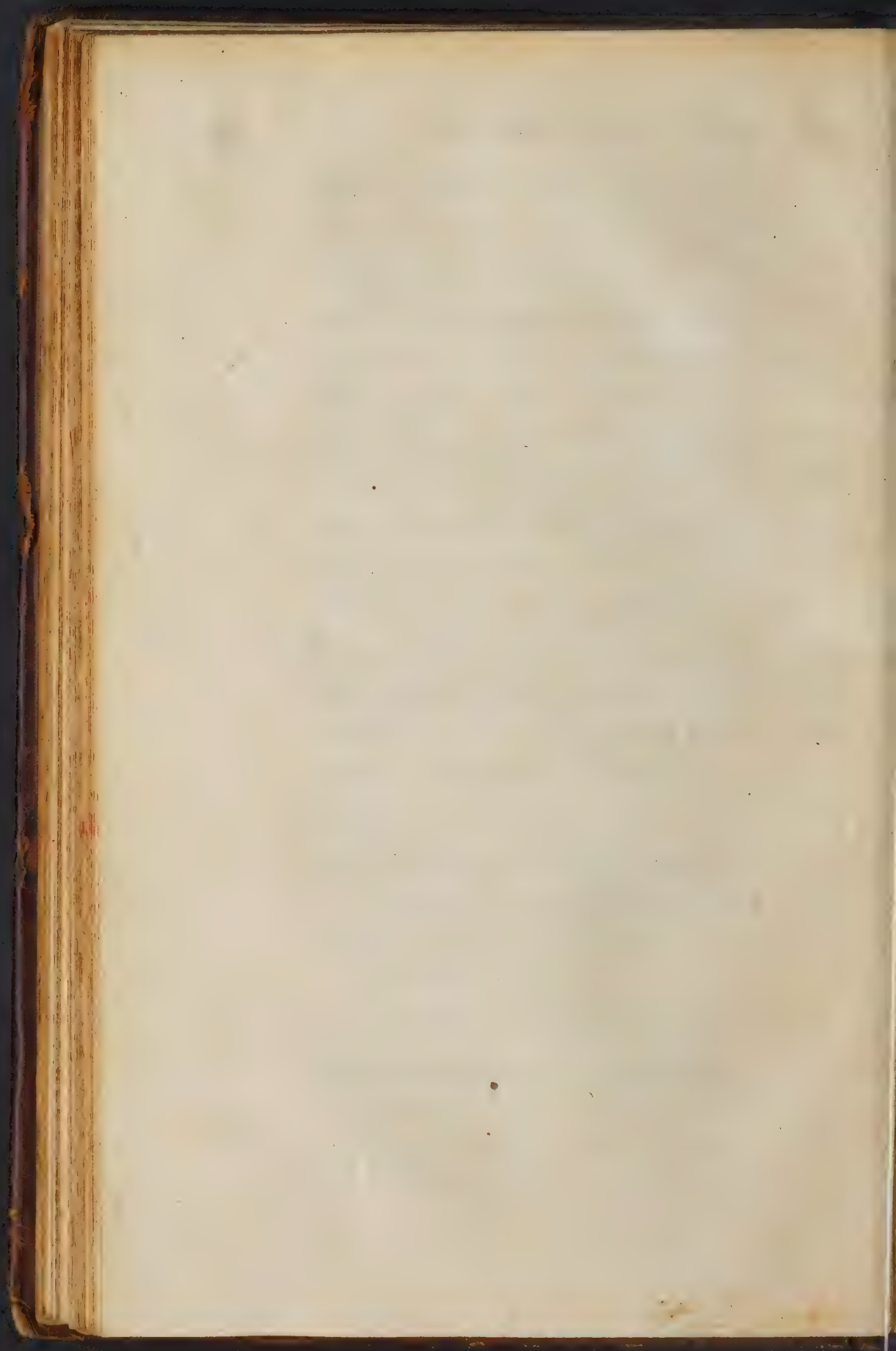
Nor 'ere endu'd with Words his huge Neats Tongue.

How-

*How'ere the well bred Beast, so gaily
trickt,
As he stood by, th' Adorers Garment
lickt ;
Then Priests that knew what th' Ox's
licking meant,
Eudoxus told, his Days were almost
spent.
He liv'd till Fifty three, and one Lick
more,
'Tis thought, had lickt away his Life
before.*

This Man, instead of *Eudoxus*, was call'd *Endoxus*, which signifies Illustrious, by reason of the Splendors of his celebrated Fame and Renown. And having spoken of the most remarkable *Pythagoreans*, we are to say something briefly of those who are mention'd dispersedly, and at random, as adhering to no particular Sect ; and First of *Heraclitus*.

The end of the Eight Book.



Diogenes Laertius :

OF THE

Lives, Opinions, and Remarkable Sayings
Of the most Famous Ancient

PHILOSOPHERS:

The Ninth Book.

THE

LIFE

OF

HERACLEITUS.

Translated from the *Greek* by *P. A. Esq.*

H*Eracritus*, the Son of *Blyso*, or, as some say, of *Heracion*, was by Birth an *Ephesian*, who flourished about the fixty ninth *Olympiad*. He was beyond all others, of a most arrogant Spirit, despising all Men
in

in comparison of himself, as may be observ'd in his own Book, wherein he affirms, that *Much Learning cannot inform the Mind*, for thus, says he, would it have inform'd the Minds of *Hesiod*, and of *Pythagoras*, as also of *Xenophanes* and *Hecataeus*: But there is one wise Lesson to be Learnt, How all things are govern'd by all. Of *Homer* he also said, that he deserved to be thrown out of the Schools, and soundly beaten; and the like, of *Archilochus*.

He was accusom'd to say, that we should be more careful to suppress Wrong and Injustice, then to extinguish the most devouring Fires. And that the People ought as much to stand up for Preservation of their Laws, as they would in Defence of their City Walls. He would often inveigh against the *Ephesians*, for having expell'd his Friend *Hermodorus* from amongst them; declaring that the *Ephesians* deserv'd to dye young, and to leave their City to Novices; because they had driven *Hermodorus*, the most worthy Person they had, into Exile; only with this Expression; We must not, said they, suffer any one amongst us, that endeavours to be more excellent then his Fellows; for if such there be, let him go to some other Place, and live with other People.

When

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When he was desired by the Citizens, to undertake the Government of them ; He scornfully told them, that the City had now degenerated into very ill Methods of Administration , and refused it. And walking to the celebrated Temple of *Diana*, which was there ; he entred into Play with the Boys ; where observing the *Ephesians* to gather about him, What, said he, do ye wonder at, the worst of Men, is it not better to spend my time here than with you to be governing the Affairs of the Commonwealth ?

At the last growing into an obstinate Hatred of Mankind , he withdrew from their Society to the Mountains, where he liv'd on Roots and Herbs ; by which ill Diet, he was seized with a watry Distemper, or Dropsy , that forced him to return to the City ; were he, of the Physicians, demanded ænigmatically, if they of a Shower were able to make a Drought ? This Question they not understanding ; he shut up himself in an Ox-Stall , hoping that the Heat of their Dung, in which he rowled himself, might probably draw from him that hurtful Moisture : But he found no Benefit by the Tryal, and ended his Life in the Sixtyeth Year of his Age. And we find this Epitaph made on him.

At

*At Heraclytus Fate I oft admirr'd,
Who liv'd in Misery, and in Pain expir'd,
A lingring Dropsy clos'd at last his Eyes,
And like his Works, he now in Darknes
lyes.*

But *Hermippus* tells us, that he plainly asked his Physitians, If they could force out the Water that lay within his Body, and they acknowledging, they could not; He laid himself down in the Sun, bidding the Boys to daub him over with Cow-dung, and lying in this Condition, he dyed the Day following. From whence he was carryed into the *Forum*, and there buried.

And yet *Neanches*, the *Cyzicene* relates, that not being able to get off the Cow-dung; he was left there, and no Body minding him in his Disguise, he was torn in pieces and devoured by Dogs.

He was admired for his Pregnancy of Wit and Parts from his very Childhood; and whilst he was young it was his common Saying, *That he knew Nothing*; But when grown up to be a Man, he boasted, *There was not any thing that he was ignorant of*. He attended not the Readings of Philosophers, but used to say, that he enquired of himself, and from himself
had

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had learnt all Things. But *Sotion* tells us, that some have affirm'd, he was a frequent Auditor of *Xenophanes*. *Ariston*, in his Discourse of *Heraclitus*, assures us, he was cur'd of that Hydropic Distemper, and afterwards ended his Life by some other Sickness; which thing *Hippobotus* also testifies.

He that Reads his Work will find, it chiefly treats of Nature, and that it is divided into Three Parts; in the *First*, of which he Speaks of the Universe; In the *Second*, of Policy, or Government; And in the *Third*, of Theology. This Book, he deposited in *Diana's* Temple, and as some Suggest, he, of meer design, writ it obscurely, that none but such as were Learned, might be able to Read it, lest it being seen by the Vulgar, it might by them be dispis'd. Which *Timon* has confirm'd, where he says;

*With these the Ill-Tongu'd Heraclitus
sate,
Who Darknes lov'd, as he the Croud did
hate.*

Theophrastus relates, that by reason of his Melancholly Temper, he left some of his Peices imperfect; and that others of them were contradictory to his first

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Asser-

Assertions. *Antisthenes*, in his Book of Successions, gives this, as another Instance, of the Greatness of his Mind, That he resign'd his Station in the Government to his Brother. And so great Honour, did he by his Writings obtain in the World, That his Followers were from him, call'd *Ἡρακλειτικοί* *Heraclitists*, or *Heraclitians*.

These following are the most Eminent Notions, or Principles, which he taught. That all Things are made by Fire, and into Fire shall be all resolv'd again. That every Thing is order'd by Fate, and what Things soever are contrary, yet by Conversion, they are made to Agree and Submit to it. That all Places are fill'd with *Souls*, and *Dæmons*, or *Spirits*. And of such Things, as are subject to Various Mutations, he said to this purpose. The Sun is of that very Bigness, which to one's Sight it seems to be. And this was his Opinion of the Nature of the *Soul*, that it's Reason was so profound, it was not possible to fathom the Depth of it. He would often call Honour and Reputation a Sacred Disease; and affirm'd, that the Face was deceitful, and not to be credited. He was obscure, but would, many times, Express himself so clearly in his Writings, That any Man of an ordinary Capacity,

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ty, might easily understand him, and admire the Greatness of his *Soul*: But for the most Part, his Brevity and Weightiness of his *Stile* was incomparable.

To Speak more particularly of his Opinions: He taught that Fire was the *Element*, and that the Viceffitude of Fire consisted in it's Rarefaction, and it's Condensation, whereby all Things were made. But he omits to Explain these Assertions. He further says, That all Things were made by Contrariety; That they all run on in a Course like a River; & that this Great $\tau\omicron\varsigma\ \pi\alpha\upsilon\varsigma$, this whole Universe have an End. He affirms, there is but one World, which World was generated by Fire, and shall again be set on Fire, and then, after certain Periods, shall be totally consum'd, for all Ages: But this is to be brought to pass by Fate.

Now concerning those Things which are Contrarys, he tells us, That that which conduceth to Generation, is term'd, War and Contention: And that which tends to Combustion, is Vnity and Peace. Likewise, That Mutation is a Way leading up and down, by which it may be suppos'd the World was made. That Fire when condensed becometh Liquid or Humid, and afterward dissolves into Water. That Waters when it is made Concrete, is

turn'd into Earth: And this is the way downward. Again this very Earth is also dissolv'd, and thereof is the Water made, and from Water are almost all other Things produced. In this he alludes to the Evaporations, or Exhalations made out of the Sea: And this is the Way upward. There are also certain Exhalations, drawn as well out of the Earth, as out of the Sea; of which some are Perspicuous and Liquid, others are Thick and Obscure: The Fire receives Nourishment and Increase from the Thing that is Liquid, and the Water from the others which are not.

What his Notion of the Air is, which includes all these, he tells us not, but adds, that there are many *Scaphæ*, Things like Boats or Tubs, with their Concave Sides turn'd downward towards us, wherein are certain bright Exhalations contain'd, sending forth Flames of Light, which, says he, are Stars. Of all which Flames, That of the Sun is the most Ardent, and most Bright and Glorious. For those other Lights, the Stars being more Remote, and not so near the Earth, do therefore Shine less and yeild but little Warmth. That the Moon, which is nearest the Earth is not carryed about in so pure a Sphere: But that the Sun
moving

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moving in a clearer Air, being Obnoxious to no dull Mixture, and keeping in a more due Proportion of Distance from the Earth, for that Reason, Heats and Shines more than the Moon. That the Sun, as also the Moon are Eclipsed, when the Concave Parts of their *ἑλίκαι* or Tubs are turned upwards, and the Convex is downward towards us. That the various monthly Figures of the Moon, in her Increase and Decrease, are so fashion'd by the gradual Turnings of her Boat or Tub.

That Day, Night, Months, Hours and Years, also Rains, Wind and the like, are so made and distinguish'd, by the different Exhalations from the Earth: For a Bright Exhalation, flaming in the Circle of the Sun, maketh Day, and when the Contrary obtains the Place, it causeth Night. That the Heat, being augmented by the Flame, makes the Summer; and the Moisture, from Darkness abounding, is the Cause of Winter. And on this manner he gives his Opinion of other Causes. But concerning the Earth, what it's Nature is, and what these *Scaphæ*, he is altogether Silent: Such as these, I say, were his Notions.

As to *Socrates* his Opinion of *Heraclitus*, when he had Read his Book, that was brought to him by *Euripides*, as *Aristo* relates, we have already told it in *Socrates's* Life, but shall repeat here. The Things, said he, which I understand in it, are very Excellent, and so far as I can Conjecture, are those, which I understand not, for they require a *Delian* Expounder of Oracles, to dive into the Meaning of them.

But *Seleucus* the Grammarian Speaks of a certain Writer call'd *Crato*, who in his Treatise, Entitled *Catacolymbite*, affirms, that it was one *Crates*, who, First brought the Works of *Heraclitus* into *Greece*, and that he should say, the Book wanted a *Delian* Expositor, lest he that should dive into it's Obscure Notions, should be drowned amongst them. Some have given it the Title of THE MUSES; Others of NATURE; but *Diodotus* nams it, *A Sure and Infallible Direction to Stear the Course of Life by*; And many have call'd it, *The Standard of Manners*; and the Ornament of an Institution excelling all others.

They report of him, that, being ask'd in Company, Why he was so Silent? That you, answer'd he, might Talk.

Darius King of *Persia* was very desirous of his Conversation, and Writ the fol-

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following Letter, inviting him to his Court.

*King Darius Son of Hystaspes, to that
Wise Man
Heraclitus the Ephesian, wisheth Health.*

YOU have publish'd a Work concerning Nature, which, in Some Places, is very Obscure and Difficult to be understood; but by so far as one may pry into the Subject of it, it seems by the Words to contain, a Theory of the whole World; and of all the Things appertaining to it, constituted in their Divine Order and Motion. At the Reading of which, many have been extreamly puzzl'd, and others have run into Error; when perchance the whole, by your self, may be made out very plain. For this Reason, King *Darius Son of Hystaspes*, desires to be your Auditor, and by your Assistance be made to partake of the *Greek Learning*. Come therefore as soon as you can, to my Presence and to my Royal Palace: Since the *Greeks*, for the most part, do not only set a slight Value on Wise Men, but despise the Writings, which they take Pains to Publish to the World, altho' they want not their due Erudition and Wisdom. Here with me, you shall have the highest Honors, be

placed in the first Rank about me, and have all due Respect paid you daily; so that your Manner of Living shall be made as Delightful to you, as your Learning will be Grateful to me.

To which he returned this Answer.

*Heraclitus, the Ephesian, Saluteth
King Darius Son of Hystaspes.*

ALL Men, living in this World, abstain from Truth and Justice, and most insatiably pursue Avarice and vain Glory, which Disposition proceeds from the Folly and Madness of their Nature. But I, having now laid aside the Thoughts of Wickedness, and avoiding all Ambition, with the Domestic Envy and Emulation which are wont to accompany Greatness, shall never travel to the Court of *Persia*, being resolved to content my self with a Little, that is managed after my own Fancy.

This is what passed betwixt the King and Him.

Demetrius, in his Book of *Æquivocs*, assures us, that the *Athenians*, who had a great Opinion of his Wisdom, were also slighted on this Manner by him. And he adds, that when he himself became Disrespected, and was held in Contempt
by

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by the *Ephesians*, he never more cared to converse with any of them.

Demetrius Phalerius also, in his Defence of *Socrates*, takes Notice of him, and says, there were many, who undertook to write Glosses or Commentaries on his Works, of whom were *Antisthenes*, also *Heraclides* and *Cleanthes* both of *Pontus*, and *Sphærus* the *Stoic*, likewise *Pausanias*, who is called the *Heraclitist*, with *Nichomedes* and *Dionysius*: And of the Grammarians, *Diodotus*, who affirms that the Subject of his Book, was not *Περὶ φύσεως*, Of Nature, but *Περὶ Πολιτείας*, Of Government, and alledges, that what he said of Nature in it, was only inserted by way of Example.

Hieronimus saith, that one *Scythinus*, an Iambic Poet, has wittily abused him in his Book of Poems.

There were many Epigrams made on him, of which were these following.

*I'me Heraclitus, Go ye senceless Crew;
My Works are for the Learned, not
made for you.*

*Amongst Wise Men to croud you should
not dare,*

*One's of more Worth than Thousand
Blockheads are;*

Which

*Which Truth 'tis fit Persephone should
know,*

And I'll declare it to the Shades below.

And another Poet Writ on to this Effect.

*Proceed with Leasure, make not too much
hast,*

Dark Heraclitus, is not Read so fast.

*His Thoughts are weighty, but obscure
as Night;*

*To find him, needs a more than common
Light:*

*If solid Learning guide thee in the
Way,*

*That will the Beautys of his Work
Display.*

We find Five Persons, who had this Name of *Heraclitus*. The *First*, was this our Philosopher; the *Second*, a Lyric Poet, Author of the *Encomium* upon the twelve Gods; the *Third* was an *Elegiac* Poet of the City *Halicarnassus* in *Caria*, on whom his Friend *Callimachus* writ this Epigram,

*When, Heraclytus, Men thy Death re-
late,*

*I grieve my Loss, and thy untimely Fate:
Then*

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*Then call to Mind the Days and Nights
we spent,
Mixing our serious Talk with Merriment:
But from the Grave, thou wilt return no
more;
Leaving for thee all Caria to deplore,
Pluto alone rejoyces at his Price,
Yet lives thy Muse, and Pluto's Rage de-
fyes.*

The *Fourth* was of the Isle *Lesbos*, and the same who writ the *Macedonian History*: And the *Fifth* a witty Mymic, delighting in ridiculous Postures.

This *Heraclitus* our Philosopher was always troubled to consider the Wicked Lives of Men, and as often as, he came abroad amongst them, would fall a weeping to behold their Extravagancies and the Miseries to which they reduced themselves by their Madness and Folly; and from hence was called *The Weeping Philosopher*.

THE

THE
LIFE
OF
XENOPHANES.

Done out of the Greek by P. A. Esq.

Xenophanes the Son of Dexius, or (as Apollodorus says) of Orthomenes, was Native of the City Colophon in Ionia; He is mentioned by Timon, who stiles him,

———Xenophanes the Wise,
Censurer of proud Homer's Vanities.

Being banished his own Country, he went into Sicilia, and there resided sometime in the City Xancla, but afterwards in Catania.

tania. Some Writers will not allow him to have been the Disciple of any Man, but many affirm, that he was an Auditor of *Boton* the *Athenian*, and others say of *Archelaus*. And *Sotion* tells us, he was contemporary with the Philosopher *Anaximander* of *Miletum*. He writ in both Elegiac and Iambic Verse against *Homer* and *Hesiod*, deriding all the Fables, which they relate of the Gods; and afterwards he revised and polished those his Poems. He is also reported to have taught certain Notions in Philosophy, opposite to those of *Thales* the *Miletian*, and of *Pythagoras* the *Samian*, and to have censured the Writings of *Epimenides*. He lived to a very great Age, as in his Works he expresses, where he says,

*No less than seven and seventy Years I
strive,
Here in a foreign Soyl with Care to live,
When I enjoy'd my own, but twenty five.*

His Opinions were, That there are four Elements of all Things, and Worlds without Number, which are unchangable, That the Clouds consisted of Vapours, exhal'd from the Earth, by the Sun's Heat, and carry'd up into the Air, That the Substance or Figure of God was Spherical,
ha-

having nothing in him of the Similitude of a Man ; yet, That he beheld and heard all things, but did not breath. That he was in himself all Things, Soul, Wisdom and Eternity. He was the first, who taught, that what thing soever was created, was subject to corruption, He also defined the Soul to be a Spirit, and said, that there were many Things worse than the Soul, He advised us to be careful to keep out of the reach of *Tyrants* as much as we could ; but when, not to be avoided, that we should be flexible to their Humours. When *Empedocles* told him, it was a difficult thing to find out a *Wise Man*. 'Tis true (answered he) for he himself must be very Wise, who is able to distinguish the proper Character of a Wise Man. *Sotion* affirms him the first, who declared, that all things were incomprehensible ; but he is mistaken in him.

He writ a Poem of near Two Thousand Verses, declaring the Original of the City *Colophon* ; and of the sending a Colony into *Elea* in *Italy* ; and flourish'd about the Sixtyeth *Olympiad*.

Demetrius Phalerius in his Treatise, *Περὶ Τήνων* of Old Age, and *Panætius* the Stoic in his Book entituled, *Περὶ Ἐὐθυμίας*, Of Tranquility, say, That he buryed his Sons with his own Hands ; after the Example

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ample of the Philosopher *Anaxagoras* of *Clazomene*. He seemed to have quitted the Opinions of the two *Pythagoreans* *Par-meniscus* and *Orestades*, as *Phavorinus* in the first Book of his Commentaries says of him.

There was also another *Xenophanes* an Iambic Poet of the Isle of *Lesbos*; and some others likewise of the same Name, of whom we have on occasion made mention in several Places of this Work.

THE

THE
LIFE
OF
PARMENIDES.

Done out of the Greek by P. A. Esq.

P*Armenides* the Son of *Pyrrhetes* of the City *Elea*, in that Part of *Italy* called *Magna Grecia*, was an Auditor of *Xenophanes*. And yet *Theophrastus*, in his Epitome, tells us, That he attended the Philosophic Lectures of *Anaximander*. But altho he was *Xenophanes*'s Scholar, yet did he not maintain his Opinions. For he adher'd to one *Amineias* (and as *Sotion* relates, with *Diochætes* the *Pythagorean*) This *Ameini*as was a poor Man indeed, but very good and vertuous, for which reason
Parmenides

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Parmenides chose to follow him, and when he dyed, built a Temple to him as to a *Hero*. And notwithstanding our Philosopher was descended of an Honourable Family; and was very wealthy, yet he would not be induced to a retired Philosophie Life, by the Arguments of *Xenophanes*, but of *Ameinias*.

Parmenides was the first who affirmed, that the Earth was round, and that it was placed in the Middle of the World; That there were two Elements, namely of Fire and of Earth; and that the one was, as it were, the Workman, and the other the Matter, That the Generation of Men was first made by the Influence of the Sun, which is both hot and cold; and that of those two Qualities or Principles all Things were made, That the Soul and the Mind were the same Thing, as *Theophrastus* also asserts in his *Physics*, where he has exposed the Opinions of most of the Philosophers. He also taught, That there was a twofold Philosophy, one of which was according to Truth, and the other according to Fancy. Therefore in his Book, he says,

*A general Knowledg we should still pursue,
As well of Things , which Truth it self
doth shew,
As vulgar Fancies which are seldom true.*

He writ of Philosophy in a Poem, as
Hesiod had done before , as also *Xeno-
phanes* and *Empedocles*. He was accusto-
med to say, that Reason was the true
Judge, and that the Senses were not so
exact , and so fit to judge aright. And he
expresses himself thus ;

*Let not thy Sense misguide thee ; for thy
Eyes
And Ears do oft delude by Falacies,
And nothing's so unruly as the Tongue,
But Reason chooses Right, and shuns the
Wrong.*

And hence it is, That *Timon* gives this
Character of him.

*Wisdom in all his Life and Honour shone,
No Fancies could his Reason 'ere dethrone.*

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To his Name did *Plato* inscribe one of his Dialogues, and call'd it, Παρμενίδης, ἢ περὶ ἰδεῶν *Parmenides*, or, Of *Ideas*. He flourish'd about the Sixty Ninth Olympiad; and seems to have been the first, who observed, that the Morning-Star, called Φωσφῆρ or *Lucifer*, and Ἑσπερῆρ, *Hesperus*, the Evening-Star were the same; as *Phavorinus* says of him in the *Fifth* Book of his Commentaries: Tho some ascribe this to *Pythagoras*: And *Callimachus* denies the Poem to be his. He is reported to have made Laws for his Countrymen; as *Speucippus* relates in his History of Philosophers: And is said to have been the first, who introduced that Method of Argument called *Achilles*, as *Phavorinus* tells us in his various History.

There was also another *Parmenides*, an Orator, who writ a Treatise of Oratory.

THE
LIFE
OF
MELISSUS.

Done out of the Greek by P. A. Esq.

M*Elissus*, the Son of *Ithagenes*, was Native of the City *Samos* in the Isle of *Samos*. He was the Scholar of *Parmenides*, and came also to *Heraclytus* to hear and to confer with him, and at that time he presented him to the ignorant *Ephesians*, who were insensible of his worth; in the same manner, as *Hippocrates* had been recommended by *Democritus* to the Citizens of *Abdera*.

He

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He was a Man well experienced in State-Government, and very much beloved and respected by his Fellow Citizens; for which reason he was by them chosen to command their Fleet at Sea, where he gave admirable Proofs of his Valour.

His Opinions were, That the Universe was without Beginning or End; that it was unchangable and immovable; was entire only like it self, and full; that it had no Motion, and that it only seemed so to move. He declared, there was no Definition to be given of the Gods, because he said we had no certain Knowledge of them.

Apollodorus relates, That he flourish'd about the *EightyFourth Olympiad*.

THE
LIFE
OF

ZENO ELEATES.

Done out of the Greek by P. A. Esq.

ZENO Eleates, or of the Eleatic Sect of Philosophers, was of the City Elea in Italy, whence that Sect took it's Denomination; as Apollodorus affirms in his Chronicle; and was the Son of Pyrrhetus; But some Authors say, that he was by Nature the Son of Telentagoras, and only by Adoption Pyrrhetus's Son. Of this Philosopher, and of Melissus, Timon gives this Character, which he had from Plato.

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*In two fam'd Languages had Zeno
Skill,*

*Both which he understood and Spake at
Will.*

*Scoffing Melissus many Fancies knew,
Did most reject, and entertain but few.*

This Zeno was the Schollar of *Parmenides*, and is taxed by some Writers with being his Catamite. He was a comly Person, as *Plato* discribes him in his Dialogue intituled *Parmenides*; and in his *Sophista*, he calls him, for the Subtilty of his Wit, the *Elean Palamedes*. *Aristotle* tells us, That he was the first Inventor of *Logic*, as *Empedocles* was of *Rhetoric*. He was a Man of great Abilitys both in *Philosophy*, and in *Policy* or *Government*. And his Books have gain'd the Reputation of being full fraught with Wisdom and Learning.

He having laid a design of seizing the Tyrant *Nearchus* (some will have it to be *Diomedon*,) was himself discover'd and taken by him; as *Heraclides* gives the Account in his Epitome of *Satyrus*. And when he was examined about his Accomplices, and concerning the Arms, which he had prepared at *Lipara*; He, willing to make the Tyrant imagin himself hated and forsaken by all, gave him

the Names of his own most intimate Friends, as if they were concerned in the Conspiracy. Afterwards, pretending to whisper with the Tyrant, he caught him by the Ear, and would not let go his hold, till he had bit it quite through with his Teeth: In this, imitating *Aristogiton*, who slew the Tyrant *Hipparchus* at *Athens*. But *Demetrius* in his Book of Equivocal Sayings, will have it, that it was the Tyrants Nose which he so bit off. And *Antisthenes* in his Treatise of Successions, tells us, That after he had thus nominated the Tyrants own Friends, when he pressed him to discover, if there were no other Traitor concerned? Yes, answered *Zeno*, 'tis thou thy self, that art the greatest Traitor and Plague to this City. And turning to the By-standers, I wonder, said he, at your Cowardize, that for fear of what you now see me suffer, can truckle so basely to this Tyrant. At last, biting off his own Tongue, he spit it into the Tyrant's Face. Whereupon the Citizens setting furiously upon the Tyrant, stoned him to Death. This Account do most Authors give of the Thing. But *Hermippus* relates it, that he by the Tyrant was thrown into a Stone-Mortar, and there pounded to death. Upon whom I have made this Epigram;

Zeno

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*Zeno thou thought'st a Tyrant to destroy;
And to have gain'd thy Country's Liberty,
But failing, thou thy self wert overcome,
And from that Tyrant did'st receive thy
Doom ;*

*He, in a Mortar bruis'd thee for the
same,
Tet only kill'd thy Body, not thy Fame.*

This Philosopher *Zeno* was excellent in many things, but was of a haughty Spirit, much like to *Heraclytus*, always despising his Superiors : For he dwelt at that which had been antient *Hyle*, called afterwards *Elea*, being at first a Colony of the *Phoceans*, and the Place of his Birth ; An inconsiderable City indeed, but accustomed to produce many Wise and Brave Men. Here he more contented himself, than amidst all the Grandeur and Magnificence of *Athens*, to which City, he very seldom travelled, choosing rather to stay at home.

He first invented that Way of laying an Argument called *Achilles*, altho *Phavorinus* tells this of *Parmenides*, and of some others.

His Opinions are reported to have been, that there were many Worlds, that there was no *Vacuum*, or Vacuity, That the Nature of all things proceeded from
Heat

Heat and Cold, from Driness and Moisture, being interchangably mixt one with another, That Man was made of the Earth, and That the Soul was a Mixture of the several Elements afore-mentioned; no one of them prevailing above the other.

They reported of him, That he would be provoked to Anger, when any one spake ill of him; for which, when he was reproved by some of his Acquaintance, he answered, should I patiently suffer ill Language, then should I not be sensible of Men's Praises of me.

There were *Eight Zeno's*, as we have observed before, when we spake of *Citizens*. This Zeno flourish'd about the *Seventy Ninth Olympiad*.

THE
LIFE
OF

LEUCIPPUS.

Translated from the Greek, by
S. White, M. D.

L *Encippus*, a Native of *Elea*, as others will have it, an *Abderite*, or, according to others, a *Milesian*, some say a *Me-
lian* was a Hearer of *Zeno*.

His Opinions were, That all things were Infinite, and Interchangable one into another, That the Universe was a vast Vacuity, fill'd up with Bodies; and, That the Worlds were compos'd of Bodies, meeting together and lighting into the Vacuity, where they interclasps'd and
grabl'd

grapl'd one with another, That the Nature of the Stars proceeded from Motion, according to the Increase and Access of Matter, That the Sun mov'd about the Moon in a larger Circle, That the Earth is carry'd as it were in a Charriot, and moves about the Center of it; in shape resembling the Form of a Drum. He was also the First, who held Atoms to be the Principles of all things. Thus much in General, his more particular Opinions were as follow ;

He held the whole to be infinite, as has bin said before : But he held moreover that one Part of it was Empty, the other Full. He allows the Elements, out of which, he says that Infinite Worlds are generated, and redissolv'd into the same : That the Worlds were generated after this Manner. He affirms, that many Bodys being cut off from the Infinite Whole, of all sorts and forms, tumble too and fro, in the vast Vacuity, which being crouded and heap'd confusedly into one Mass, make one Rotation ; by which means meeting altogether, and being variously agitated, their tumultuary Motions become regulated, by the separation of like to like. But in regard, the substances equally poiz'd, and which have the same tendency, cannot be whirl'd about

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bout, the small and slender Bodys skip forth to the outermost Vacuum; the rest remain, and being enter'd and jumbl'd one within another, in the *First* Place, constitute a Spherical Body, which stands off at a distance, like a Membrane, and encloses within it all sorts of Bodys; the Circumvolution of which, according to the Resistance of the Middle, forms the Thin Circumambient Membrane, while the Contiguous Bodys rush together, as the Motion causes 'em to touch one another: And thus the Earth is made while those things that remain together, are carry'd to the Center, or Middle. Then again, the Circumambient Membrane, is increas'd according to the Expulsion of the Bodys outward; for that being whirl'd about with a swift Motion, whatever that Motion causes it to touch, those things stick, as new Acquisitions to it. Some of which things being interjumbl'd and confounded one within another, make a Coagulation or Consistency, first of all, moist and slimy but afterwards being dry'd and carry'd about with the Circumvolution of the whole, and then set on Fire, compleats the Composition of the Stars.

He holds, That the Circle of the Sun
is the outermost, That the Circle of the
Moon

Moon is the nearest to us, and that the Sphears of the rest are between those two. That the Stars are kindl'd by the swift-ness of their Motion, and the Sun by the Motion of the Stars ; of which Fire, the Moon partakes some small share. That the Sun and Moon were Ecclips'd, by the Declination of the Sun to the *South*, That the most *Northern* Parts are always very Cold, and cover'd with *Ice* and *Snow*: That the Sun was rarely Ecclips'd, the Moon continually, because of the Inequality of their Circles. That as there were Generations of the World, so there were Grouths, Increases, Diminutions and Corruptions of it ; according to the Laws of a certain Necessity, which what it is, he does not explain.

THE
LIFE
OF
DEMOCRITUS.

Translated from the Greek, by
S. White, M. D.

D*Emocritus* the Son of *Hegesistratus* ;
as others say of *Athenocritus* ; or
as some will have it, of *Damasippus* ,
was a Native of *Abdera*, or else a *Mi-
lesian*, as some affirm. He was a Hea-
rer of the *Magi* or *Chaldæans* ; *Xerxes*
leaving Governours, to look after him
with his Father, at what time he resided
in his Court (as *Herodotus* relates,) by
them, when he was but a Child, he
was taught *Theology* and *Astrology*. At
length he apply'd himself to *Leucippus*
and

and *Anaxagoras*, being as yet under Forty Years of Age. *Favorinus* in his Various History, relates, that *Democritus* should say concerning *Anaxagoras*, That the Opinions which he wrought concerning the Sun and Moon, were none of His, but far more Ancient and consequently stollen. He also detracted from what he wrote concerning the Constitution of the World, and the Mind, as having an Enmity against him, because he refus'd to admit him into his Company. How then, as some report, should he be said to be a Hearer of his.

But *Demetrius* in his *Equivocals*, and *Antisthenes* in his *Successions*, both assert, That he Travell'd also into *Ægypt*, to learn Geometry of the Preists there: Moreover that he went into *Persia*, to Converse with the *Chaldæans*, and that he also went as far as the *Red-Sea*. Some assert also, That he undertook a long Journey into *India*, to be acquainted with the *Gymnosophists*, and that he visited *Ethiopia* also.

Having two Brothers more besides himself, when the Estate came to be divided, most People say, That he chose the least Share, which was in ready Mony, as being most useful to him, designing

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as he did to Travel; which made his other Brothers suspect he had some Knavery in his Thoughts. However *Demetrius* tells us, that his share came to above a hunder'd Talents, and that he spent it all. He says further, that he was so great a Lover of his Studys, That he confin'd himself to a little Lodge in the Garden, where he kept himself lockt up. Infomuch, that his Father having prepar'd an Ox for a Sacrifice, and having ty'd the Ox to his little Apartment, he knew nothing of it for a long Time, till his Father rowling him out of his Meditations, told him of the Sacrifice, and shew'd him the *Victim* ready for the Altar. Certain it is, says the foremention'd *Demetrius*, that coming to *Athens*, he would not make himself known, because he contemn'd Honour; and that he saw *Socrates*, but that *Socrates* knew not him. For, says he, of himself, I went to *Athens*, where no Body knew me.

Yet, if the *Rivals* are one of *Plato's* Dialogues, says *Thrasyllus*, this must be the Anonymous Person, and not *Oenopides*, nor *Anaxagoras*, who disputes with *Socrates* about Friendship. Of which Philosopher *Plato* says, That he was like an Olympic Gamester, That was a Master of

Five Sorts of Exercifes. For indeed he was a Philosopher, who might well be Sirnam'd *πενταβλδς*, or a Master of Five sorts of Exercifes. For he was well exercis'd in Natural Philosophy, and Ethics, understood the Mathematics, the Liberal, and all other Arts and Sciences. And he was the Author of this Saying, *Speech is the shadow of Deeds.*

On the other side, *Demetrius Phalereus*, in his Defence of *Socrates*, affirms, That *Democritus*, never so much as went to Athens. And this, indeed, looks so much the greater, that he should despise so Famous a City; not in refusing to accept of Honour from it, but rather in Scorning to confer an Honour upon it.

'Tis manifest also by his Writings, what sort of Person he was: *Thrasyllus* also declares, that he seem'd to be an Emulator of the *Pythagoreans*; for that he himself makes mention of *Pythagoras*, admiring him in his Treatise of *Equivocals*; from which he seems to have borrow'd all Things, from One End to the Other: and to have bin his Hearer, if the Order of Time did not Contradict it. But *Glaucus* of *Rhegium* affirms, That he was altogether a Hearer of some One of the *Pythagoreans*; and he was one
of

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of his Contemporaries. *Apollodorus* also of *Cyzicum* observes, that he was acquainted with *Philolaus*. And *Antisthenes* reports, That he exercis'd himself very much in the Examination of Imaginations and Ideas, secluding himself from all Company, and shutting himself up in Tombs and Monuments, Writing and Composing day and night.

When he return'd from his Travels, 'tis reported, that he liv'd very meanly, as having spent all his Estate; so that he was kept by his Brother *Damastes*. At what time having foretold some Things that came to pass, he grew into such Credit, That he was by most People deem'd worthy of Divine Honour. But there being a Law, That he who spent his Paternal Substance, should not be thought to deserve a Burying Place in his own Country, *Antisthenes* tells, that *Democritus* not being ignorant of this Law, that he might not be obnoxious to his Detractors, and those that bore him a Spleen, Read to 'em his Book, which he call'd *Μέγαν Διακόσμον*, or *Grand Order of the World*, which is the most Excellent of all his Works; and for this he was not only honour'd with * Five Hunder'd * 310000 Talents, but with Statues of Brass; and *Crowns*. when he dy'd, was adjudg'd worthy of a

Public Funeral, after he had liv'd above a hunder'd Years. Tho *Demetrius* affirms, that his Kindred were they who read his *Great Diacosmon*, and judg'd him to deserve no more then a Hunder'd Talents; which is also confirm'd by *Hippobotus*.

Moreover *Aristoxenus*, in his Historical *Memoirs* relates, That *Plato* would have burnt all *Democritus's* Writings, as many as he could get together, but was hinder'd by *Amyclas* and *Clinias*, Both *Pythagoreans*, who told him he would get no Advantage by it: For that the Books were already in several hands. And this, there is great Reason to believe: For that *Plato*, who makes mention of almost all the rest of the Ancient Authors, never speaks one Word of *Democritus*, No, not in those Places, where it behov'd him to have Contradicted him: Well knowing, that thereby he should Engage himself in a Contest with the Best of *Philosophers*: Against whom, even *Timon* himself has nothing to say but in his Praise, in these words;

——— Such was Democritus,

*The Witty and Wise, and Grace of Elis City
Delightfully Austere, austere Witty;
Whose*

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*Whose words obey'd the Fancies of his
Wit,*

*As to their Shepherd willing Sheep
Submit;*

*Where Grave and Pleasant kept so true
a Poyse,*

*That Each to other proud reciprocal
Alloys.*

*The First that e're I read who could at
once Supply,*

Serious Delight and Sportive Gravity.

He was a Youth, as he says himself in his *Grand Diacosm*, when *Anaxagoras* was stricken in Years; being forty years Younger then He. But he Compos'd his *Lesser Diacosm*, as he himself testifies, Seven Hunder'd and Thirty Years after the Destruction of *Troy*. He was therefore born, as *Apollodorus* witnesses in his *Chronicles*, in the Fourscorth *Olympiad*: But as *Thrasyllus*, writes in his *Treatise Entitl'd, Of those Things which are to be Read before the Reading of Democritus's Books*, he came into the World, in the Third Year of the Seventy Seventh *Olympiad*; so that he was one Year Older then *Socrates*. He was therefore much about the Age of *Arche-laus*, the Disciple of *Anaxagoras*, and the Disciples of *Oenopides*, of whom he

makes Mention. He also speaks of the Opinion concerning One, held by *Parmenides* and *Zeno*, as being the most Celebrated Persons in his Time: And by *Protagoras* of *Abdera*, who is acknowledg'd to have bin Contemporary with *Socrates*.

Athenodorus in his Eight Book of *Deambulations*, recounts, That *Hippocrates* coming to him, when he was Sick, order'd some Milk to be fetch'd: Which when *Hippocrates* saw, This Milk, said He, is the Milk of a Black Goat, That has had no more then her First Kidd: Which *Hippocrates* admir'd, as an extraordinary Peice of Accurateness in him. At the same Time, he Saluted the Young Maid that came along with *Hipocrates*, the First Day thus, *Good Morrow Virgin*, the next that she came again, *Good Morrow Woman*: For she had bin Desflour'd the Night before.

He dy'd as *Hermippus* relates, after the following manner. When he was now grown very Old, and every moment in Expectation of Death, he perceiv'd his Sister bewayling his being so near his End, and that he was like to dye in the Middle of the Solemn Festivals Celebrated in Honour of *Ceres*; so that she should not be able to perform

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form her Duty to the Goddess. Thereupon he bid her be of good Comfort, & bring him hot Bread every day, which he held to his Nostrils, and by that means prolong'd his Life, till the Conclusion of the Festival, which lasted three days: At the End of which, he peaceably and quietly surrender'd his Life, as *Hipparchus* says, in the Hunder'd and ninth Year of his Age, which gave us an occasion, to make the following Epigram upon him;

*Where shall we find so Great a Man? or
who*

*For wonders could Democritus out-do?
Death came resolv'd to make a speedy
Seizure,*

*But he cry'd, Hold, I am not yet at
Leisure;*

*Till Ceres Feast be over, thou must
stay;*

*Death staid accordingly, and every
day*

*By morning Light the Old Man gave
the Sloven,*

*Hot Rowles and white Loaves reaking
from the Oven;*

*Now was not he Profoundly Wise and
Able,*

That knew so well to Please th' Inexorable?

Thus he Liv'd, and thus he Dy'd.

His Tenents and Opinions were these, That *Atoms* and *Vacuum*s, were the First Principles of all Things, and that we are to beleive all other Things, to be made out of them: That there were Infinite Worlds, subject to Generation and Corruption. That Nothing can be Created out of Nothing, nor be redissolv'd into Nothing; That *Atoms* are Infinite, both in Bigness and Number, and that their Motion is swift, like that of a Whirlpool. That all Coagulations, Jumbings and Concurrences of Various Bodys, Generate in the same Manner, *Fire, VVater, Air* and *Earth*; which are Consistences out of *Atoms*, yet not subject to Passion nor Change by reason of their Solidity: That the Sun and Moon were compounded of these Masses, whirl'd about by a swift Rotation; and the Soul in like Manner also; which is the same thing with vs, or the Mind: That we see by the falling of Images into the Eyes, and their Reception there: That all things are produc'd by Necessity: Whirlings, Circumrotation, being the Cause of the Generation of all Things. That the End
is

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is Tranquillity of Mind, not the same thing with Pleasure, as some have maintain'd by mistake, but that which blesses the Soul with Serenity and Security, neither disturb'd with fear, nor superstition, nor any other Passions. This he calls *euseia* a calm and quiet State or Condition of Mind; tho' he gives it also several other Names. Moreover, he held, that *Atoms* and *Vacuums*, had a real Existence according to Truth. And thus much for his Tenents,

As for his Writings, *Thrasyllus* Enumerates 'em in the same Order, and after the same Method, as he does those of *Plato*, dividing 'em into four Sorts of Discourses, upon four several Subjects. The *First* Moral, his *Pythagoras*, treating of the Affections and Inclinations of a *Wise Man*. His Book entituled, *Of the Things in Hell*. His *Tritogenia*, or *Pallas*, (because from Her, proceed the three Things that comprehend all human Actions) Thinking, Speaking, and Doing Well. His Treatise of *Vertue*; *Amaltheas Horn*; of *Tranquility of Mind*; *Memoirs* concerning *Family-Discipline*; For, as for his Book Entitul'd *euseia* it is not to be found. These were his Ethical Discourses. His *Philosophical* Treatises were these. His *Grand Diacosm*, which

which *Theophrastus* attributes to *Leucippus*. His *Lesser Diacosm* ; his *Cosmographic* ; his *Treatise of the Planets*. One Book, of *Nature* ; of *Human Nature* ; or of the *Flesh*, Two Books Of the *Mind* ; of the *Senses* ; which some joyn together, under the Title, of the *Soul*. Of *Humours* ; of *Colours* ; of *Different Forms*, and *Figures*. Of the *Alteration of Figures*. *Cratunteria*, or *Critics* upon the foremention'd Book. Of *Images*, or of *Providence*. Three Rules concerning *Pestilences*, or *Pestilential Diseases*. Of *Secrets* ; And these were his Books of *Philosophical Works*. His *Undigested Works* are these: His *Cælestial Causes* ; *Aereal Causes* ; *Causes* relating to the *Superficies* of the *Earth* ; *Causes* relating to *Fire* , and *Things in the Fire* ; *Causes* relating to *Sounds* ; *Causes* relating to *Seeds, Plants*, and *Fruit*. *Causes* relating to *Animals* in three Books: *Mixt Causes* ; of the *Touchstone* : These were his *Undigested Writings*. His *Mathematical Writings* were these. Of the *Difference of Sentences* ; of the *Tangency* of the *Circle* and *Sphear* : Of *Geometry*. His *Geometritian*. His *Numbers*. Of *Absurd*, and *Solid Lines*, in two Books. His *Ecpetasmata*, or *Explication of Mathematical Terms*. His *Great Tear* , or *Astronomic*. His *Parapagma*,

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pegma, or Tables containing the Risings and Settings of the *Planets*, the Ecclipses of the *Sun* and *Moon*, &c. which he Compos'd on purpose to be fix'd up for Public Use. His *Examinations* of the *Clepsydra*, with the *Motion* of the *Heaven*. His *Uranography*. His *Geography*, *Polography*, and *Actinography*. These were his *Mathematical* Treatises. His *Musical* Writings were as follow. Of *Measures* and *Harmony*: Of *Poetry*: Of the *Neatness* of *Words*. Of *Concords*, and *Discords*. Of *Homer*; or of right *Elocution*, and diversity of *Dialects*. Of *Singing*. Of *Words*. A *Vocabulary*. Thus much for his *Musical* Writings. His *Treatises* of *Arts* and *Sciences*, were these. One Book of *Prenotion*, or *Prejudgment* of *Diseases*. Of *Diet* or *Dietetics*, or the *Method* of *Cure*. Of *Husbandry*, or *Georgics*. *Causes* referring to Things *Seasonable*, and out of *Season*. Of *Painting*. *Tactic*, and the *Use* of *Arms*. There are also some Persons, who set a Part the following Peices, from the rest of his Works. Of the *Sacred Letter* in *Babylon*. Of the *Sacred Letter* in *Meroe*. Of *History*. A *Chaldaic*, and *Phrygian Discourse*. Of a *Fever*; and of those who are troubl'd with *Coughing*. *Causes* relating to the *Law*. *Chirocmeta*, *Experiments*

riments try'd and seal'd with his own Seal, together with *Problems*. And some Others, which are attributed to him; of which some are taken out of his Works: Others acknowledg'd to be none of his. Thus much concerning his Books.

Now there were no less then *Six* of the same Name. The *First*, the Person here mention'd: The *Second*, a *Musician* of *Chius*. The *Third* a *Statuary*, of whom *Antigonus* takes Notice: A *Fourth*, who wrote of the Temple of *Ephesus*, and the City *Samothracia*: The *Fifth* a Famous and Florid *Epigrammic* Poet: The *Sixth*, a *Pergamenian* Orator.

THE

THE
LIFE
OF
PROTAGORAS.

Translated from the Greek, by
S. White, M. D.

Protagoras, the Son of *Artemon*, or (as *Apollodorus* and *Dio*, in his *Perſian* History) of *Meander*, was a Native of *Abdera*, as *Heraclides* of *Pontus* afferts, in his Treatiſes of Law, who ſays, That he preſcrib'd Laws to the *Thurians*. But *Eupolis*, in his *Sycophants*, will have him to be a *Teian*, where he ſays.

Protagoras

Protagoras the *Teian* is now within.

THIS *Eupholis*, and *Prodicus* the *Cean*, got a Lively-hood by Reading of Books, and intruding themselves to Teach young Gentlemen. *Plato* also in *Protagoras*, says, that *Prodicus* had a deep and unpleasant Voice. As for *Protagoras*, he was a Hearer of *Democritus*, as *Phavorinus* says, in his Various History. He was the First, who held, That there were two Reasons of every thing, Opposite one to another: And which Argument or Question he first propounded, That he went on with. And therefore in some Place or other, he began thus. *Man is the Measure of all Things; of Things in Being, as they are; of Things not in Being, as they are not.* He held that the Soul was nothing else but the Sences (as *Plato* witnesses in his *Theætetus*), and that all things were true; That is, whatever seem'd to a Man to be true, was Truth. And in another Place, he began after this Manner. *As for the Gods I have nothing to say, neither do I know whether they are, or whether they are not; for there are many Impediments of our Knowledge, the Obscurity of the Matter, and the Shortness of Man's Life.* For this
Begin-

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Beginning of his Book, he was expell'd out of *Athens*, and his Books being publicly demanded by the Cryer of those that had purchas'd 'em, were burnt in the Market Place.

He was the First, who Exacted a Reward of a Hunder'd *Minas* for Teaching; he was also the First, who distinguish'd the Parts of Time, and explain'd the Power of Time; and the First, who set up Combats of Words, or Contentious Disputes; and furnish'd those that lov'd Wrangling with Sophisms: To which purpose he would leave the Material Sence of the Matter, and jangle about a Word; which begat that same superficial way of Disputing now in fashion: As *Timon* says of him,

*Protagoras, that Mixture of a Man,
Whose Business 'tis, to Puzzle all he
can;
And of two Friends to make embitter'd
Foes,
About the meaning of a Word in
Prose.*

He was also the First, that mov'd the *Socratic* manner of Discourse, and the Argument of *Antisthenes*, by which he endeavours to shew, That no Man ought to Contradict

tradict another ; as *Plato* testifies, in his *Euthydemus*. He was the First that shew'd the Proper Arguments for Logical *Thesis's*, as *Artemidorus* the Logician testifies, in his Book against *Chrysippus*. He was the First, who Invented the Circle, or Hoop, that Women put upon their Heads, for the more easie Carriage of Burdens, call'd *τέλαν*, as *Aristotle* affirms, in his Book of *Education*. For he was a Porter, as *Epicurus* tells us. And in that Equipage, he was rais'd and taken in by *Democritus*, who saw him binding up a Bundle of Wood.

He divided *Oration* into four Parts ; the Prayers, the Interrogation, the Answer, and the Precept. Others say, That he divided it into seven Parts. The Explanation, the Question, the Answers, the Precept, the Enunciation, the Prayer, or Wish, and the Appeal ; which he call'd the Bottoms of *Orations*. *Alcidas* made but four Parts of *Oration*, The Affirmation, Negation, Question and the Salutation. The First *Oration*, which he recited was that concerning the Gods, the Beginning of which, we repeated above. This he recited at *Athens* in *Euripides's* House ; or, as others say, in *Megaclides's*. Others affirm, That it was

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was rehears'd in the *Lycæum* by *Archagoras*, the Son of *Theodotus*, his Disciple, who lent him his Voice. But the Person that accus'd him, was *Pythodorus*, the Son of *Polyzelus*, one of the Four Hundred; though *Aristotle* says, it was *Euathlus*.

His Writings that were sav'd are these, *The Art of Contentious Disputes. Of Wrestling. Of the Mathematicks. Of the Government of a Common-wealth. Of Ambition. Of the Vertues. Of the State of Things at the Beginning. Of what is done in Hell. Of things not rightly acted by Men. Prostackicks. Of the Justice of Rewarding. Of Contradictions, in Two Books.* These were all his * Works. * *Plato also* * *Laertius omits his Treatise, De Ente,* wrote a Dialogue under his Name. *which was extant in the time of Porphyrius.*

Philochorus affirms, that being bound for *Sicily*, the Ship wherein he was, unfortunately sunk; and this *Euripides* seems to intimate in his *Ixion*. Others say, that he died by the way, after he had liv'd about Ninety Years; or as *Apollodorus* witnesses, about Seventy. However, he was a Professor and Teacher of *Sophistry* for Forty Years together, and flourish'd about the Seventy Fourth Olympiad. We also bestow'd the following Epitaph upon him.

K

'Tis

*'Tis the Report of Fame, Protagoras,
 And Fame thou know'st is Mistress Prate-
 apace,
 That leaving Athens, old and nothing fleet,
 Pursuing Death o'ertook thy stumbling Feet.
 'Twas boldly done, Cecropian Walls to
 slight,
 Tho they conniv'd in pity at thy Flight :
 But since thou hadst Minerva's Towers
 escap'd,
 'Twas too severe by Pluto to be snapp'd.*

*'Tis reported of him, that upon his
 suing his Scholar Euathlus, for the Re-
 mainder of his Bargain, for teaching him
 Oratory, he was foil'd by his Disciple
 at his own Weapon. For he having bar-
 gain'd with his Scholar for one half of
 a very considerable Sum of Money down,
 and the other upon his getting the first
 Cause when he came to plead at the Bar ;
 and finding that the Scholar made no
 haste, Protagoras eager after his Money,
 summon'd him before the Judges, and
 put this Dilemma upon him : Foolish
 Young Man, said he, I shall be paid this
 Money whether the Cause go for me or a-
 gainst me ; for if the Court pronounce for
 me, then the Law gives me the Money ;
 if it give Sentence against me, then thou
 art*

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art bound to pay me by thy Contract, because thou hast got the better. To which the Scholar answer'd, *Most Wise Master, neither way shall I be forc'd to pay this Money; for if the Court pronounce for me, then I am discharg'd, because I have got the better; if against me, then the Contract is void, because I have not got the better.* Which so puzzl'd the Judges, that they left the Cause undetermin'd

This Story is intricately hinted at by *Laertius*, that I thought it requisite to abreviate it out of *Gellius*, by the Directions of *Menagius*, for the better understanding of the Reader.

There was another *Protagoras*, an Astrologer, upon whom *Euphorion* wrote a Funeral Oration; and a Third who was a Stoick Philosopher.

THE
LIFE
OF

Diogenes Apolloniates.

*Translated from the Greek, by
S. White, M. D.*

D*iogenes* the Son of *Apollonhemis*, a Native of *Apollonias*, was a Natural Philosopher, and very Famous. *Antisthenes* also tells us, that he was a Hearer of *Anaximenes*, and that he liv'd in *Anaxagoras's* time. *Demetrius Phalereus* moreover relates in his Defence of *Socrates*, that he was in some Danger at *Athens*, as being very much envy'd in that City.

His

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His Tenents were these, That the Air was an Element; that there were infinite Worlds; and that there was an infinite Vacuum; that the Air, as it was condens'd or rarify'd, was the Generative Matter of the Worlds; but that Nothing could be generated out of Nothing, nor be dissolv'd again into Nothing.

That the Earth was Round, fix'd upon its Basis in the middle, receiving Coagmentation and Solidity from the Cold, and Subsistence from the Heat that environs it. He begins his Treatise thus,

It seems necessary to me, that whoever undertakes to publish any considerable Work to the World, should lay such a Foundation, as should not admit of any Doubt or Contradiction; and that his Stile should be plain and Majestick.

THE
LIFE
OF
ANAXARCHUS.

Translated from the Greek, by
S. White, M. D.

A *Naxarchus* of *Abdera*, was a Hearer of *Diomenes* the *Smyrnæan*, tho others say of *Metrodorus* of *Chios*, whose Saying it was, that he knew not whether he knew any thing or no. *Metrodorus* tells us, that he was a Hearer of *Nissus* of *Chios*, others of *Democritus*. He was contemporary with *Alexander*, and flourish'd in the Hundred and Tenth Olympiad; At what time *Nicocreon* the Tyrant

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Tyrant of Cyprus was his Mortal Enemy. And therefore, one time among the rest, *Alexander* at a splendid Entertainment, asking him what he thought of the Supper: *All things*, said he, *O King, are most Sumptuous and Magnificent, only there wants the Head of a certain great Ruler to be brought to the Table*; meaning the Head of *Nicocreon*. Which the Tyrant laying up in his Breast, after the Death of the King, when *Anaxarchus* was unwillingly driv'd by a Tempest into Cyprus, he caus'd him to be apprehended, and throwing him into a Mortar, commanded him to be pounded to death with Iron Pestles: At what time the Philosopher is reported to have uttered this Saying, now common in the Mouths of all People; *Pound Anaxarchus's Bag*; *thou pound'st not Anaxarchus*. And at the same time *Nicocreon* commanding his Tongue to be cut out, 'tis reported that he bit it off himself, and spit it in the Tyrant's Face. Upon which occasion we made the following Epigram.

*Pound on, pound harder yet the Bag of
Skin,
He's gone to Joye, that was wrapt up
within.*

K 4

But

*But Tyrant be assur'd the Time will come,
When Horrid Fiends shall thy distended
Back,*

*Stretch forth on Proserpine's Infernal
Rack,*

*And the Relentless Queen pronounce thy
Doom;*

*And cry, Go cruel Pounder go,
Where thou shalt soon the painful dis-
ference know,*

*'Twixt pounding upon Earth, and pound-
ing here below.*

This Man by reason of his Contempt
of Torment, and for his sedate and fa-
cile manner of Living, was surnam'd
Εὐδαιμόνιος, or *Happy*; and this same ea-
siness and evenness of his own Temper,
gave him a great authority and priviledge
to correct the exorbitant manners of o-
thers. Insomuch, that when nothing
would serve *Alexander* but to be thought
a God, he turn'd him from that vain
Presumption, shewing him his Blood that
trickl'd from a Wound which he had new-
ly receiv'd.

*This, this is Blood, he cry'd, and turns
to Matter,*

*The Gods breed Balsom, ne'er the worse
for Slaughter.*

Yet

Book IX. of ANAXARCHUS.

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Yet *Plutarch* reports, that *Alexander* spoke this himself to his Friends that stood by. Another time *Alexander* throwing Apples at *Anaxarchus* toward the latter end of a Banquet, the Philosopher drinking to him, and then shewing him the Cup, repeated out of *Euripides's* *Orestes*,

*He shall be wounded by the Mortal
Hand
Of God's Immortal ; who can them with-
stand ?*

T H E

THE
LIFE
OF
PYRRHO.

Translated from the Greek, by
S. White, M. D.

P*yrro*, a Native of *Elis*, was the Son of *Plistarchus*, as *Drocles* relates. This Man, as *Diodorus* tells us in his *Chronicles*, was a Painter at first, and a Hearer of *Druso*, the Son of *Stilpo*, by the Testimony of *Alexander* in his Successions; then following *Anaxarchus* where e're he went, he came at length to converse with the *Gymnosophists* in *India*, and the *Magi*; and by this means he

he became a most notable Philosopher, introducing a Sect which denied the certainty of Understanding, and questioned every thing: For he denied that there was any thing Honest or Ignominious, nothing Just or Unjust. In like manner, as to all other things, that there was nothing really true, but that all things were true or false, according to Law and Custom, for that there was not any thing which was more This than it was That. His manner of Life also was agreeable to his Opinions; for he never turn'd out of the way, never avoided any Danger, neither Carts, Precipices, Dogs, nor any thing of that nature, entrusting nothing to the care of his Senses; only as *Antigonus* the *Carystian* reports of him, he was still preserv'd by the kindness of his Friends that follow'd him. *Ainesidemus* also tells us, that his Philosophical Discourses were all upon refraining from giving our Assent to the Dictates of our Senses; yet was he not so imprudent, as to do things without consideration.

He liv'd till very near Ninety Years of Age; and *Antigonus* the *Carystian*, in his Life of *Pyrrho*, relates these things concerning him: That at first he was unknown to the World, Poor, and a Painter;

Painter ; and that there are some Pieces of his still preserv'd in the Exercising place at *Elis*, call'd the *Lampadistæ*, or the *Torch-bearers*, indifferently well done. However, that he wander'd about, avoiding Company, and seldom appearing to his Family at Home. And this he did, upon a Reprimand which an *Indian* gave *Anaxarchus*, that he could never teach another to be a good Man, who was himself always haunting the Courts of Princes, He always continu'd also in the same Posture, so that if any body left him in the middle of his Discourse, he went on to the end of what he had to say, even in his Youth, when he was more active and airy. Many times when he travell'd into Foreign Countries, he never told any body whether he went, nor was he cautious with whom he travell'd. One time among the rest, *Anaxarchus* falling into a Quagmire, he pass'd by, without ever offering to lend him his Hand ; for which, when some blam'd him, *Anaxarchus* himself commended his Carelessness and want of Civility. Being once surpris'd, Discoursing to himself, and being ask'd the Reason, he made answer, *that he was practising to be good*. In the stating of Questions, there was no Body who would not gladly repair

repair to him ; for that his Answers were always plain , and to the Matter. In-
somuch that *Nausiphanes* was extreemly
taken with him , and was wont to say,
that we were to imitate the Qualities of
Pyrrho , but his own Words. And often
declar'd, that *Epicurus* admiring *Pyrrho's*
Institutes , as odd and preposterous as
they were , would often enquire after
him. Moreover, he was so highly e-
steem'd and honour'd in his own Coun-
try , that they made him their High
Priest , and for his sake, decreed Immu-
nity from paying any Taxes to all the
Philosophers. Yet there were many that
emulated his Tranquility of Mind, and
Contempt of outward things. For which
reason *Timon* speaks wonderful kindly of
him, both in his *Pytho* and his *Silli*.

Rever'd Old Pyrrho , how cam'st thou
to scape

The pride of Dogmatizing Fool and
Ape ?

How shun the Charms of Flustering So-
phisters,

That mount their Ostentation to the Stars ?

How camst thou to display the hidden
Cheat,

Of all that this fond World admires as
great ?

Nor

Nor dost thou make it thy Design or
 Care,
 To dive into these Pests of Grecian
 Air;
 Thou know'st how all their Sights are
 carried on,
 To fool the Country, and cajole the Town.

And again in his *Idalmi*,

And this, O Pyrrho, I desire to know,
 By what strange Art, with so much ease
 of Mind,
 Thou, th'only Man, 'mong Mortals here
 below,
 So like a God surmountest all Mankind.

The Athenians honour'd him with the
 freedom of their City, as *Drocles* relates,
 because he * kill'd *Cotys* the
 Tyrant of *Thrace*. He liv'd
 very religiously and ver-
 tuously with his Sister, who
 was a Midwife, as *Erasto-*
sthenes relates in his Book of
 Wealth and Poverty; at
 what time he was wont to
 carry Chickens and Pigs to
 sell in the Market, while
 things at Home were but indifferently
 cleanly; of which he was so careless,
 that

* *Menagius* will not allow
 this to be true, either in
Laertius or *Diocles*, but be-
 lieves it's a mistake in both,
 occasion'd by the nearness of
 sound between *Pyrrho* and
Pytho, who is by *Plutarch*
 made the Author of that
Assassination.

that he is reported to have often wash'd the Sow himself. Being vex'd about the Breach of a Promise which had been made his Sister, to him that reprehended him for acting contrary to the Lessons which he taught, and unbecomming his Doctrine of Indifferency, he made answer, that a poor Silly Woman was not a proper subject for Trials of Indifferency. Another time *Pyrrho* being pursu'd by a Dog, he fled for Refuge to a Tree; for which being laught at by his Friends, he reply'd, *'Twas a difficult thing quite and clean to put off Man. For we must first of all, as much as in us lies, strive and contend by Deeds; and if that will not do, by Reason, against things.* It is also reported of him, that upon the application of any suppurating Plaister or Caustic, or upon any Incision, he never so much as knit his Brow. And *Timon* describes his noble Inclinations in his Verses to *Pytho*. *Philo* also the *Athenian*, an Acquaintance of his reports, that he was an Admirer of *Democritus* in the first Place, and of *Homer* in the next; repeating frequently that Verse of his,

*As Leaves shoot forth, such is the Birth
of Man;
For they shoot forth and blossom, and then
fall again. And*

And lov'd him, because he compares Men to Flies and Birds, and would frequently have the following Verses of the same Poet in his Mouth,

Iliad 19.v.106 *Come Friend, Dye also thou, why all these Tears,*
These Lamentations and Complaints in vain?

Patrocles fell, by far the Braver Man.

and many other Places, wherein the Author inveighs against the Inconstancy, Vanity and Childish Imprudence of Men.

Posidonius also relates a Story of him much to this purpose: That being on Board a Vessel bound to some place or other; and his Friends beginning to be very much cast down, out of an Apprehension that a Storm was coming, he still kept his usual Serenity of Countenance, and shewing them a little Pig that was at the same time feeding in the Ship, not at all minding any thing of a Tempest, *Look ye, said he, a Wise Man ought to have the same Assurance and quiet in his Mind as that Pig.*

As for his Tenents, *Numenius* is the only Person that says he ever held any.

But

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But among many other Celebrated Disciples which he had, *Eurylochus* was one; of whom there is this reported to his Disparagement, that he suffer'd himself once to be provok'd into such a Passion, that he took the Spit, Meat and all from the Fire, and ran with it after the Cook into the Market-place. Another time, being tir'd by those People that came to put him Questions, he threw off his Garment, and swam cross the River *Alphoeus*. He was therefore a profess'd Enemy of the Sophisters, as *Timon* witnesses. But as for *Philo*, he was much more frequent at their Disputes; For which *Timon* says thus of him,

*From Noise and all Society remote,
Still with himself in Disputation hot;
Contemning Fame by loud Contention
won,
This Philo was, that Man of true Re-
nown.*

Moreover *Hecatæus* the *Abderite*, and *Timon* the *Phliasian* Author of the *Sylli*, were both Hearers of *Pyrrho*; as also *Nausiphanes* the *Teian*, who was likewise a Hearer of *Epicurus*. All these were *Pyrrhoneans*, so call'd from the Name of their Master, *Doubters* and *Sceptics*,

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as also *Ephectics* or *Hesitators*, *Zetetics*, or *Seekers*, from this same sort of Tenent, if it may be so call'd, which they held. It was also call'd *Zetetic* Philosophy, as being always busi'd in search of Truth; and *Skeptic*, because it was always enquiring after, but never found it. *Ephectic*, because after Enquiry made, they suspended their Judgment; and *Aporetic*, because the Professors of this Philosophy were always in doubt, and never certain of any thing. Lastly, *Pyrrhonic*, from *Pyrrho*. However *Theodosius* in his *Sceptic* Chapters asserts, that a *Pyrrhonean* ought not to be call'd a *Sceptic*: For if the motion of the Mind either way be not to be understood, we shall never be able to know *Pyrrho's* meaning; which if we are ignorant of, we cannot be call'd *Pyrrhoneans*: Besides, that *Pyrrho* was never the first Inventor of *Scepticism*; nor has he any Precept for the Foundation of his Doctrine. A *Pyrrhonean* therefore may be said to be like the *Sceptic*; of which Sect *Homer* was the Founder, as some say, because he speaks of the same things variously in several places, but determines nothing definitely of any thing. Moreover the Sayings of the Seven Wise Men, seem to be *Sceptic*, as *Nothing to Excess*.

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Excess. Mischief attends Suretiship. By which it is certainly confirm'd, that Mischief follows the heels of him that becomes bound for another. Nay, it appears, that Archilochus and Euripides were in some measure Sceptics; Archilochus, by the following Lines,

*Believe me, Glaucus, Great Leptinous
Son,
Such as the Day encircling Jove's bright
Throne,
Such is the Mind, the Lamp of Human
Wit,
For from that Day this Lamp receives
its Light.*

And Euripides, where he says,

*Oh Jupiter, why do Men vainly boast,
Poor wretched Animals, that they are
Wise?
For we on thee depend, to Reason lost,
And as thy Pleasure is, we fall or rise.*

And it may be said, that Xenophanes, and Zeno of Elea, together with Democritus, were Sceptics; for, says Xenophanes

*To know the Truth, in vain we undertake,
Nor lives the Man who shall that great
Discovery make.*

Zeno also denies Motion, where he asserts, that the thing mov'd, is neither in the place where it is mov'd, nor in the Place where it is not. Democritus also we find excluding Qualities, where he says, *By Custom Hot, by Custom Cold.* Sometimes he ascribes the Causes of things to *Atoms* and *Vacuum*; sometimes he says, *We know nothing of the Causes; for Truth lies in deep Concealment.* Plato also yields the knowledge of the Truth, to the Gods, and the Children of the Gods, hunting only after the Probable Reason. And Euripides farther says,

*Who knows, whither that thing we dying
call,
May not be Living term'd, and what
we all
Call Dying, may not Life be rather
thought ?
So vainly is the Truth by Mortals sought.*

Even Empedocles in like manner, Since
*they can neither be express'd by Man, nor
heard,*

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heard, nor conceived in the Mind. And a little before, Men are only to be persuaded to that which approaches nearest to their Fancies and particular Opinions. Heraclitus also further adds, Let us not rashly conclude concerning the greatest Things. Hippocrates also expresses himself dubiously, and after the manner of Men. And before him, Homer :

*Most voluble the Tongues of Mortals
are,
And many Fables utter——*

And again,

*For from the Lips of Men so talkative
Words in abundance flow——*

And again,

*Speak ne're so much of great or little
weight,
Thou shalt receive a ready Answer streight,*

Intimating thereby the equal Force and Opposition of Words and Arguments in Discourse.

Thus the *Scepticks* still overturn'd the Tenents of all Sects, but asserted nothing Dogmatically themselves. Nay, they

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produc'd the Opinions of others, and sifted them in their Disputations, but concluded nothing; not so much as that they would not conclude any thing: For they suppress'd their *determining any thing*, by saying, *we determine nothing*; alledging, that the one was as uncertain to them as the other; (and yet in truth, they did determine something, in concluding that they *determin'd nothing*;) however, say they, *we propose the Sentences of others, to shew our own Infirmary*: As if it were possible to comprehend what they mean by intimating this. So that by this Saying, *We determine nothing*, they manifest that they have no propensity either one way or other. In like manner by that Saying, *Nothing more then another*; and by that other, *There is no Reason which has not a Reason contrary to it*, they signify the same thing. Now, *nothing more then another*, is spoken positively, as of such things as these, *A Pyrate is no more wicked then a Lyar*. But by the *Scepticks*, it is not spoken Positively but Negatively; *There was never a Scylla, any more then a Chymera*; which more is sometimes pronounc'd by way of Comparison; as when we say, *nothing more sweet then Honey or a Grape*. Sometimes positively and Negatively, *Vertue*
does

does more good then harm ; by which we signifie that Vertue does Good, but no Harm. But the Sceptics deny that Saying, Nothing more then another : As for Example, Providence is no more than it is not ; so that Nothing more then another, is no more then it is not. Therefore as Timon has it in his Pytho, that Expression implies a defining nothing, but a being still in doubt. And that other, that every Reason has its Contradiction, hinders a Man from giving his Assent to any thing.

Now if there be a disagreement and difference between things, though the Words be of equal force, ignorance of the Truth must of necessity follow ; and yet there is a Reason which opposes this Reason it self ; which after it has confounded the other Reasons, is tripp'd up, and confounded by it self. Like Purging Remedies, which after they have carry'd off the Peccant Matter, are themselves by the force of Nature, expell'd and quite evacuated.

Otherwise, like the *Dogmatics*, they must affirm that they do not only take away Reason, but strengthen and confirm it ; who therefore only make use of Reasons. For it were impossible but that Reason must be taken away by

Reason, according as we usually say, *that there is no place*, and yet we must still be forc'd to speak the word *Place*; though not Dogmatically, but by way of Demonstration. And then again, to assert, that *nothing comes to pass by Necessity*, and yet make use of the Word *Necessity*. They also made use of such a manner of Expression, *That things are not such as they appear by Nature, only they appear to be so*. And they say besides, that they do not enquire after what they understand (for what they understand is apparent) but after what is imparted to their Senses.

Pyrrhonism therefore is a certain remembrance of things appearing, or understood after a manner, according to which all things are compar'd with all things; and being compar'd, are found to be very troublesom and useles; as *Ainesimus* says in his Description of *Pyrrhonism*.

As for the Oppositions or Antitheses's in Speculation, after they have in the first place, shewn by what means they perswade things, by the same ways they suppress all Belief concerning 'em. Now they perswade us to those things which appear always after the same manner to the Senses, or to such as never, or very rarely

rarely fall out otherwise; to such things as are customary; to such things as are ordain'd by the Law; to things delightful or wonderful. On the other side, they endeavour to keep the Balance of Perswasion equal between these perswasive Reasons and their Contraries.

But the Doubts which they started, according to the Agreements of things appearing or understood, were after Ten Manners, according to which the different Subjects appear. The first of these Ten Manners proceeds from the different Dispositions and Sentiments of Men concerning the Creatures, as to Pleasure, Pain, Mischief or Profit. Whence it is collected, that they have not the same Fancies of the same things, and therefore that Doubt and Uncertainty must needs be the Consequence of this Contention. For of the Creatures, some are generated without Coition; such are those Creatures that are generated in the Fire, the *Arabian* Phoenix, and Worms that breed in the Body. Some by Copulation, as Men and other Creatures; and all these consist of great variety of Mixtures. And therefore Hawks are most quick sighted; Dogs have the most exquisite Scent. Therefore 'tis most consentaneous to Reason,

Reason, that our Fancies should differ according to the variety of Objects that present themselves to the Eyes. Thus a Goat will eat green Boughs and Leaves which are bitter to Human Taste; and Hemlock nourishes a Quail, which is poyson to a Man; and Swine will eat Human Excrement, which a Horse will not touch.

The Second way is deduc'd from the Natures of Men, according to their several Nations and Temperaments. Thus *Demophon* who was *Alexander's* Gentleman Sewer, was hot in the Shade, and cold in the Sun. And *Andro* of *Argos*, as *Aristotle* relates, travell'd through the Aduſt Deserts of *Lybia* without Drinking. Thus one Man applies himself to Physick, another to Husbandry, another to Merchandizing; and the same things that are baneful to some, are useful to others; which causes restraint of our Assent.

The Third way is drawn from the Difference of the Sensitive Pores: Thus an Apple that looks pale, shall be sweet to the Taste, and fragrant to the Smell. The same form also shall be varied by the variety of Glasses; whence it appears, that what appears in one Glass, is no truer then what appears in another.

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The Fourth is taken from the common Mutability of the Affections of this Life; as Health, Sickneſs, Sleep, Watchfulneſs, Joy, Sorrow, Youth, Old Age, Courage, Fear, Want, Fulneſs, Friendſhip, Hatred, Heat and Cold; from the exhaling or contraction of the Pores. Various alſo are thoſe things that happen from certain Diſpoſitions of the Mind. Thus Madmen are in a preternatural Diſorder; yet wherein are they more out of order than we? ſeeing that when we both gaze upon the Sun, we think it ſtands ſtill as well as they. *Theo*, the *Tithorean*, a Stoic, walk'd in his Sleep; and the Servant of *Pericles* in the ſame Condition, upon the Top of the Tiles.

A Fifth is taken from Education, Laws, Cuſtoms, Fabulous Perſwaſions, Artificial Contracts, and Dogmatical Opinions. Under this Head are comprehended all Diſputes about Honelt and Diſhoneſt, Truth and Falſhood, Good and Bad, concerning the Gods, of Generation and Corruption; and the ſeveral Phænomena's concerning theſe things. That which ſome believe Juſt, others think unjuſt; whom others think Good, others believe to be Bad. The *Persians* deem it not unlawful to copulate
with

with their Sisters ; the *Greeks* look upon it as a Hainous Crime. The *Messagetæ* (as *Eudoxus* relates in his First Book, entitul'd *Periodus*) make use of their Wives in common ; the *Greeks* abominate the Custom. The *Cilicians* delight in Robbing and Thievery, but not the *Grecians*. Some think one thing , others another of the Gods ; some acknowledge, others deny their Providence. The *Egyptians* Embalm and Bury their Dead , the *Romans* burn 'em : The *Paones* throw their Dead into Lakes. From whence a Hesitation which is the Truth.

The Sixth proceeds from Mixture and Participation , which is the reason that nothing appears pure and Simple of it self, but is subject to the Alterations of Air, Light, Moisture, Solid, Hot, Cold, Motion , Exhalation, and other Virtual Qualities. Thus Purple appears a different Colour by the Light of the Sun, from what it shews by Moon-light or Candle-light : Our own Colour varies from what it is in the North , or the Southern parts of the World ; for that the Sun rising after another manner, and not the same at Noon , the same Body appears of one colour in an Aduſt Air, and of another in an Air that's Cold and Bleak. A Body also ſurrounded with
Water,

Water, is Light, but surrounded with Air, Heavy: Whither it be, that being Heavy, it is made Light by the Water; or being Light, it is made heavy by the Air. For we are as ignorant of what is contained in several things, as what Oyls are mixt in Oyntments.

The Seventh is drawn from the variety of Substances, their Positions, their Places, and what those Places contain. According to this Manner, those things which appear to be great, are little; that which is Four Square, seems to be round; those things which are smooth and plain, appear with Gibbosities; those things which are streight, appear Crooked and Broken; those things which are Pale, seem of another Colour. Thus the Sun by reason of its great distance, looks like a small Body; and vast Mountains at a vast distance, look like little Loaves, and smooth; but near at hand, Monstrous and Craggy. The Sun appears in one form when it rises; of another form at high Noon; and the same Body in a Wood, varies from what it seems to be in open and plain Ground; and a Statue varies according to its Position, like the Neck of a Dove, as it turns this or that way, to the stronger Light. Nor are we able to judge of these things in
our

our absence from the Places and Positions, and therefore we are ignorant of the Nature of 'em.

The Eighth is deriv'd from the Quality of things ; their Heat or Cold, Swiftnes or Slowness, or the Variety of their Colours. Thus Wine moderately taken, Corroborates ; immoderately drank, Enervates the Body. The same is to be said of Nourishment, and the like.

The Ninth refers to Continuance, Novelty, or Casualty. Thus Earthquakes, where they frequently happen, cause nothing of Admiration ; nor do we wonder at the Sun which is seen every Day.

The Ninth is by *Favorinus* made the Eighth ; but *Sextus Empiricus* and *Ænesemus*, the Tenth. *Sextus* also makes the Tenth to be the Eighth, and *Favorinus* the Ninth.

But the Tenth refers to the comparing of things one with another ; as Light with Heavy, Strong and Weak, Great and Small, Higher and Lower. Thus the Right Side, is not the Right Side naturally, but as it is consider'd in reference to another Scituation ; which being chang'd, it is no longer the Right Side. Thus Father and Son are consider'd

der'd as * $\omega\rho\delta\varsigma\ \tau\iota$, Day, as it relates to the Son; and all things as they relate to the Understanding: And therefore those things which are said to be $\omega\rho\delta\varsigma\ \tau\iota$, are unknown in reference to themselves. And these are the Ten Foundations of *Pyrrhonism*.

But *Agrippa* has added Five more to these; one arising from Disagreement; the next from the Progress from one Question to another, in *Infini-
tum*; a Third from things considered, $\omega\rho\delta\varsigma\ \tau\iota$; a Fourth from Supposition; and the last from the mutual Connexion of one Reason with another. That which is taken from Dissonances, comprehends all Questions that have been debated time out of Mind among the Philosophers, with extraordinary Contention and Trouble. But that which proceeds in *Infini-
tum*, will not suffer the Question sought for, to be confirm'd, because one thing receives its Proof from another, and so they run on *ad Infinitum*. But the manner, call'd $\omega\rho\delta\varsigma\ \tau\iota$, will admit nothing to be perceiv'd of it self, but with another; for which Reason they are unknown.

But

* This Word signifies, that there is not any thing which consists of it self, or that has its proper Nature and Vertue, but that all things are referr'd to something, and appear such as their Species is while they are seen, and as they are created in our Senses, whether they arrive, not in themselves from whence they issu'd forth. Thus *Gellius* expounds the Word.

But the manner founded upon Supposition, is when certain People believe there are certain Principles that ought to be taken for granted, and not to be question'd; which is impertinent; for a Man may suppose quite the Contrary. But the manner that proceeds from the mutual connexion of one Reason with another, consists in this, when that which ought to be the confirmation of the Thing sought for, has need of a Proof that is fetch'd from the Question; as if any one should assert there are Pores, because there are Evaporations; he takes it for granted that there are Evaporations, to confirm that there are Pores.

Now these People took away all Demonstration, and Instrument of Judgment, all manner of Signs and Causes, all Motion, and possibility of Instruction in Arts and Sciences, all Generation, and deny'd that there was any thing Good or Evil by Nature: For say they, all Demonstration either proceeds from the things demonstrated, or from things that are not to be demonstrated: If from things that are demonstrated, they will also want some Demonstration, and so *in Infinitum*. If from things that are not demonstrated, if either all, or some, or but one only disagree, the whole wants Demon-

Demonstration. If, say they, there be some things that seem to want no Demonstration, their Opinion is to be admir'd, if they do not understand that this very thing which they believe in the first place, wants Demonstration. For we are not to assert that there are Four Elements, because there are Four Elements. Besides, if particular Demonstration be deny'd, the general Demonstration must of necessity be taken away. Now that we may know there is Demonstration, 'tis requisite we should have Judgment; and that we may know there is Judgment, we have need of Demonstration. So that if neither be to be apprehended, when they are refer'd one to another, how shall things that are obscure, be made manifest, when the Demonstration is unknown? For the Question is not whether such things appear, but whether they are such as in their Substance they seem to be. Therefore they said the *Dogmaticks* were Fools; for then Men might argue after the same manner about Impossibles. But as for those that believe that we must not judge of Truth by Reasons drawn from Circumstances, nor affirm any thing from that which seems to be according to Nature, such People, they said, limited the

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measure of all things in themselves, never minding, that whatever appears, is manifest by its proper affection, and by the Antiperistasis of True and False. Therefore either all things are True, or all things are False; but if some things are True, how shall we discern 'em to be so? Not Sensible things by the Senses, since all things appear equally subject to the Sense: Nor are Intelligible things to be discern'd by the Understanding, for the same Reason. Now these Two ways of discerning being exploded, there are no other ways of judging besides these: He that will make out any Assertion in reference to any thing, either Sensible or Intelligible, must in the first place produce all the Opinions concerning it; for some have asserted the thing, others have deny'd it. Now the thing must be judg'd either by the Sense, or by the Understanding; but there is a Contest about both. Therefore 'tis impossible to judge of Opinions touching things Sensitive or Intelligible. If then by reason of the Contention in the Understanding, we must renounce the Measure by which every thing is regulated, we must believe that all things are equally doubtful. Moreover, say they, a Man puts the Question to us, whither that which appears, be

be to be believ'd or not? To which we answer, that if the thing seems credible to any, the same Person shall have no Reason to contradict him, to whom the contrary appears. For as he may be probably in the right, who affirms the thing to be perspicuous, so may be his Adversary, who affirms the contrary. If the thing be not Credible, neither shall he be believ'd, who affirms it to be clear and manifest. For the same thing does not convince all Men, nor are they who are convinc'd, always constant to their Opinion. For there are many things that give a Being to persuasion; that is to say, things that influence the Understanding from without, the Authority of him that speaks, the pains which he takes to solicit, his aptness and fitness to Expound, the sweetness of Delivery, Custom or the Affection of the Hearer.

Now they exterminate Judgment by this way of arguing; either Judgment is to be judg'd, or not to be judg'd; if it be not to be judg'd, it remains improbable, and strays both from Truth and Falshood: If it be to be judg'd, it shall be one of those things that are judg'd by parts. So that 'tis the same thing to judge, and to be judg'd, and the Judgment

ment which has adjudg'd the thing, shall be judg'd by another, and that by another, and so *ad infinitum*. Besides, that the Judgment given, does not agree; while some Men say the Senses, others that Reason, and some that Apprehensive Imagination are Judges. And Man disagrees both with himself and with other Men, as is manifest from their different Laws and Customs. Now the Senses are fallacious, and Reason differs; and Apprehensive Imagination is judg'd by the Understanding, and the Understanding is subject to various motions. Therefore Judgment is an unknown thing, and consequently Truth.

They also deny that there is any Mark or Sign. For every Sign, say they, is either Sensible or Intelligible: But it is not sensible, seeing Sensible is common, but the Sign is peculiar. Sensible, according to the difference of various Species; the Sign of things *πρὸς τι*, or relating one to another. It is not Intelligible; for if Intelligible, it would be the Manifest thing of a Manifest thing, or the Occult of an Occult; or the Occult of a Manifest thing, or the Manifest of an Occult thing. But it is none of these, therefore it is no Sign. It is not the Manifest thing of a Manifest thing, for

a Manifest thing needs no Sign. It is not the Occult of an Occult thing, for that nothing can discover a thing which is hidden it self. Nor can it be the Occult of a Manifest thing, because the one cannot declare the other being hidden, nor the other be declar'd being discover'd. Nor is it the manifest thing of an Occult thing, because the Sign being of things *αὐτὸς τι*, ought to be apprehended by the thing of which it is a Sign; but this is not so to be apprehended. Whence it follows, that nothing uncertain can be apprehended; since all obscure and uncertain things are said to be apprehended by Signs.

They abolish the Cause in this manner: The Cause, is of things that have relation to others; as the Causes have relation to the Effect. Now that which refers to another, is only consider'd in the Mind, but has no real being; therefore the Cause being only consider'd in the Mind, as relating to its effect, has no existence. Seeing that if it be a Cause, it ought to have the thing of which it is the Cause; otherwise it is not the Cause: As a Father when there is no such thing as a Son, cannot be said to be a Father, so is it with the Cause. For there is neither Generation nor Cor-

M 3 ruption,

ruption, nor any thing else present with that which is said to be the Cause; therefore it is no Cause. For if it were a Cause, it would be a Body, or Incorporeal, or the Incorporeal of an Incorporeal: But it is neither of these, therefore it is no Cause. A Body is not the Cause of a Body, seeing that both have the same Nature; for if the one be the Cause of that which follows, because it is a Body, the other shall be the Cause of that which preceded for the same Reason. Again, if both be Causes in common, there shall be no *Patient*. Moreover, Incorporeal cannot be the Cause of Incorporeal, because that nothing Incorporeal produces a Body. Nor can a Body be the Cause of Incorporeal, that which is begot, not being made out of any Matter subject to the Action of the Body: Therefore it is not the Cause. Whence it is to be inferr'd, that the Principles of things have no subsistence: For there ought to be that which acts and makes, and that which is made.

Nor is there any Motion: For that which is mov'd, is mov'd either in the place where it is, or in the place where it is not; but it is not mov'd in the place where it is; nor can it be mov'd in the place

place where it is not ; therefore there is no Motion.

They destroy the Act of Learning in this manner : If any thing be taught, say they, that which is, is taught by Being, and that which is not, by not Being. But that which is, is not taught by Being, seeing the Nature of all things that are, is open and known to all: Nor that which is not, by not Being ; for that nothing happens to that which is not. So that nothing is to be taught.

Nor is there are any Generation : For, say they, that which is, is not Generated, because it is already ; nor that which is not, because it never was. For how should that that never was, and is not, ever happen to be Generated?

They say that there is neither Good nor Evil by Nature : For if there were either Good or Evil by Nature, the same ought to be Good or Evil to all Men ; as Snow is cold to all Men. But there is no Good or Evil which is commonly so reputed by all Men ; therefore there is no Good or Evil by nature : For either what is so esteem'd by every Body, ought to be call'd good, or quite the contrary. Now all People do not

think the same thing to be Good ; as Pleasure is by *Epicurus* said to be Good, but is accounted Evil by *Antisthenes*. That therefore would happen, which cannot be, that the same thing should be Good and Evil. If then we cannot call that Good, which is so esteem'd by some one Man, it behoves us to distinguish between Opinions which are Good, and which are Bad, which it is impossible to do, while there is an equal strength of Argument on both sides. Therefore we know not what is Good or Evil by Nature.

By the Monuments which they have left behind, we may see how they proceeded to their Conclusions against the *Dogmatics*. For *Pyrrho* himself left no Writings behind him ; only his Disciples and Familiar Friends, *Timon*, *Ænesimus*, *Numenius*, *Nausiphanes*, and some others, wrote several things, against whom the *Dogmatics* cry out and say, that they apprehend and determine positively of all things, while they pretend to know nothing : For by Confuting and Contradicting, they would seem to apprehend all things, while they set up Opinions of their own, and endeavour to maintain 'em. For it is not enough to say that they Determine nothing,

nothing, and that there is no Opinion but may be Contradicted, in regard they both Affirm and positively Determine those things. To which they answer, That as to those things which they suffer as Men, they acknowledge and submit : For we know it is Day, that we Live, and many other things that appear in this Life ; but as to those things which the *Dogmatics* endeavour to establish by reason, affirming that they understand 'em, we cannot assent to 'em, as being things obscure and uncertain. We acknowledge the Passions only. We acknowledge that we See, and that we Understand, but how we See, or how we Understand, we are altogether ignorant. We say by way of Discourse, that this is white, but we do not understand whither it be really so or no. As to that Saying, *I determine nothing*, and the like, we do not speak it as a Definitive Sentence. For this is not like to what they assert ; as for Example, that the Earth is round ; for that's uncertain : But ours are a kind of Concessions. Therefore when we say, *We determine nothing*, neither do we utter that Definitively.

Then

Then again the *Dogmatics* cry, that we overthrow Life, because we doubt of those things of which Life consists. But we say they do us wrong; for we do not deny that we see, but we say we are ignorant how we see. Thus we assert that which appears, but deny that it is such as it appears to be; and so we feel that the Fire burns, but we are not so rash to assert it has a Burning Quality. We also see that such a one moves, and that he perishes, but how this comes to pass, we know not. Therefore, say they, we only gainsay those Obscurities which accompany manifest Appearances. Thus when we say that a Statue has Knobs and Risings, we explain what appears. But when we say it has no Knobs nor Risings, we do not speak of what we see, but of another thing. Wherefore *Timon* in his *Pitho* says, that he never contradicted Custom: And in his *Idalmi*,

*Appearances where e're they be,
Are still Appearances to me.*

And again, in his Book of Senses, *I do not aver that this is Sweet, but I grant what it seems to be.* *Ænesidemus* also,

also, in his First Book of *Pyrrhonian* Arguments, *Pyrrho*, says he, *affirms nothing Dogmatically, on purpose to contradict, but still goes according to Appearances.* He says the same thing in his Treatise against Philosophy, and his Book of Enquiry. But *Zouxis*, *Ænesidemus's* Familiar Friend, in his Book of double Reasons, as also *Antiochus* of *Laodicea*, and *Apelles* in his *Agrippa*, affirm only those things that are seen as we see 'em. Therefore outward Appearances is the *Sceptics* Judge, as *Ænesidemus* observes; and of the same Opinion was *Epicurus*. But *Democritus* affirms, that he knew nothing of these things that appear; and moreover that some of those things were not in Being.

Against this Judgment upon Appearances, the *Dogmatics* urge, that then it may so fall out, that the *Sceptics* may have a double Imagination of the same thing, as when at a distance, a Round appears Square, and a Square Round; and then if they prefer neither, they will be never the better: But they adhere to the one or the other, they deprive the Appearances of their Equal Efficacy upon the Judgment. To which the *Sceptics* answer, that when different

Fancies

Fancies happen, we say that both appear, and therefore we allow them to be the Appearances of what seem to be.

Moreover the *Sceptics* aver, that Reserv'dness in giving their Assent to things, is the end of their Doctrine; which Reserv'dness is attended by Tranquillity of Mind, as the Shadow follows the Body; as *Timon* and *Ænesidemus* both assert. Neither is there any trouble in choosing or refusing those things which are in the power of Deliberation of Human Prudence to choose or refuse. But we cannot avoid those things which Necessity imposes upon us, as Eating, Drinking, Grieving, or the like; nor can they be subverted by Reason. And whereas the *Dogmatics* put the Question how a *Sceptic* can live without avoiding, should he be commanded, to kill his Father; the *Sceptics* return 'em this Answer, that they only seek to Live, and be exempt from the Curious Questions of the *Dogmatics*, not from things that are to be observ'd in the Conduct of Life, and in Civil Society: So that we choose or shun, according to Custom, and go according to the Laws.

Others

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Others will have a Quiet State of Mind to be the *Sceptic's* End ; and some will have it to be Mildness, or Tame-ness of Disposition.

THE

THE
LIFE
OF
TIMON.

*Translated from the Greek, by
S. White, M. D.*

A *Pollonides the Nicæan*, who liv'd in the Age preceding ours, in his First Book of his Commentaries upon the *Sylli*, which he dedicates to *Tiberius Cæsar*, assures us, that *Timarchus* was the Father of *Timon*, and that he was a *Phliasian* by Birth. In his Youth he was a Dancer upon the Public Theaters; but afterwards not liking that way of living,

living, he went to *Megara*; and after he had liv'd with *Stilpo* for some time, return'd Home again and Marri'd. Then away he went to *Elis*, together with his Wife to *Pyrrho*, where he liv'd till he had several Children, of which the Eldest was call'd *Xanthus*, whom he taught Physic, and left his Heir. As for *Timon*, he was noted for his Eloquence, as *Sotion* witness'es in his Eleventh Book; but being pinch'd by Necessity, and hardly able to get his Bread at *Elis*, away he went to the *Hellepont* and *Propontis*, and professing Sophistry and Rhetoric at *Chalcedon*, he won Applause and Reputation. However he would not fix there, but departing from *Athens*, he there spent the remainder of his Days, only that he made a short Excursion to *Thebes*. He was also well known to King *Antigonus*, and *Ptolomy Philadelphus*; by both which Princes he was highly caressed, as he testifies himself in his *Iambics*. By the report of *Antigonus* the *Carystian*, he was a good Companion, and lov'd Drinking; but not caring for the Philosophers, wrote many things that displeas'd 'em. For he wrote Poems, Verses, Satyrs, Thirty Comedies, and Sixty Satyrs, his *Sylli* also, and his *Cinœdi*.

And

And indeed we meet with many of his Works which are Extant, and amount to above Twenty Thousand Verses, as *Antigonus* the *Carystian* who writes his Life, assures us. There are Three Books entitul'd *Sylli*, wherein as a *Sceptic*, he most terribly lashes and inveighs against all the *Dogmatics*. The first of these is plain and perspicuous like a Relation: The Second and Third are written by way of Dialogue between himself, putting the Question, and *Xenophanes* the *Colophonion* Answering. In the Second, he handles the more ancient Philosophers; in the Third, the more Modern. For which Reason some gave it the Title of an Epilogue. His First also is upon the same Subjects, only there he spake altogether in his own Person, and it begins thus

*Come hither all you cursed Sophisters,
A plaguy Race, that all the World ran-
verse.*

He died very near Ninety Years of Age, as *Antigonus* and *Sotion*, in his Eleventh Book Both testifie. I have heard say, that he was blind of one Eye, and that he himself was wont to call himself *Cyclops*.

There

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There was also another *Timon*, Sirnam'd the *Man-hater*; but this *Timon* the Philosopher, was a great Lover of Gardens, and one that liv'd privately, never caring to meddle with any Bodies Concerns but his own, as *Antigonus* the *Carystian* observes. 'Tis also reported, that *Hieronymus* the *Peripatetic* said of him, that as the *Scythian* shoot their Arrows flying, as well as pursuing, so among the Philosophers, some get Scholars hunting after 'em, others avoiding 'em, as *Timon* did. He was acute in his Understanding, and sharp in his Jeers and Gibes. He was a lover of Learning, and excellent at composing Fables and Plots for the Dramatic Poets: And he lov'd to associate *Alexander* and *Homer* into the Arguments of his Tragedies, being both his Intimate Friends, the one the Son of *Myro*, the other a Grammarian. When the Dogs bark'd, or the Maid-Servants scolded, he was never disturb'd at their noise, studying nothing so much as to live quietly, and at ease. 'Tis reported of him, that when *Aratus* ask'd him how he might get *Homer's* Poems well corrected, he made answer, If he could light upon any of the Ancient Copies, and not those that were lately Corrected. This he spoke to *Aratus*, as pretending

N him-

himself to be one of the Correctors of *Homer*. He was so careless of his own Poems, that they lay up and down in Holes half eaten by the Mice. So that one day, when he was reading one of his Compositions to *Zopyrus* the Rhetorician, as he was turning over the Leaves, he skipp'd over several Pages that had been either eaten or torn out, and still read on, without ever minding the Incoherence of the Sense; as one that never did any thing seriously, but always one thing, as if he had been doing something else at the same time. He was so Laxative, that he would rise to ease himself in the midst of his Dinner. 'Tis said of him, that seeing *Arcefilaus* stalking in the midst of a Company of Knavish *Sycophants*, he cry'd to him, *What business hast thou here among us that are Free-men*. He was wont to say of those that made the Senses equal Judges of Things, with the Testimony of Reason, Like to Like, the *Curlew* and the *God-wit*. He was also much given to joking; and therefore to one that was always wondering at every thing, *Why don't you wonder as well*, said he, *that we being here Three Men together, should have but Four Eyes?* For himself and his Scholar *Dioscorides*, had each of 'em but one Eye.

Eye. Being ask'd by *Arcefilaus* why he left *Thebes*, To the end, that seeing you fluttering Abroad, I might laugh the more heartily. However, though he derided *Arcefilaus* in his *Sylli*, he prais'd him in his Book entitul'd *Arcefilaus's Suppers*.

He had no Successors, as *Menodotus* affirms; so that his Manner of Institution ceas'd, 'till *Ptolomy* the *Cyrenæan* reviv'd it. However as *Hippobatus* and *Sotion* relate, *Dioscorides* the *Cyprian*, and *Nicholaus* of *Rhodes*, *Euphranor* of *Seleucia*, and *Prailus* from *Troas*, were his Hearers: The last of which was so obstinately stout, that he suffer'd himself to be unjustly Condemn'd, and put to Death by his Fellow Citizens, as a Traitor, because he scorn'd to petition 'em for his Life. *Eubulus* of *Alexandria*, was a Hearer of *Euphranor*, and *Ptolomy* was *Eubulus's* Disciple; and *Ptolomy's* Hearers were *Sarpedon* and *Heraclides*, whose Scholar was *Ænesidemus* the *Gnossian*, who wrote Eight Books of *Pyrrhonian* Arguments. His Scholar was *Zeuxipus*, of *Polis*, whose Disciple was *Zeuxis*, firnam'd *Goniopus*. He heard *Antiochus*, the *Laodicean* from *Lycus*, whose Hearers were *Menodotus* the *Laodicean*, an *Empyric*, and *Theodas* of the same place. *Menodotus's* Scholar was *Herodotus* of

Tarsus, the Son of *Arieus*. *Sextus Empiricus* was *Herodotus*'s Hearer, and he wrote Ten Books of the *Sceptics*, besides several other excellent Pieces. Lastly, *Saturninus*, furnam'd *Cythenas*, was the Hearer of *Sextus*, and was also an Empiric.

Diogenes

Diogenes Laertius :

OF THE

Lives, Opinions, and Remarkable Sayings
Of the most Famous Ancient

PHILOSOPHERS.

The Tenth Book.

THE

LIFE

OF

EPICURUS.

Translated from the Greek, by
R. Kippax, M. A.

E *Picurus*, was the Son of *Neocles* and *Chærestrata*, an *Athenian*, born in the City of *Gargettus*, of the Family of the *Philaidæ*, as *Metrodorus* asserts in his Treatise of Nobility.

lity. Others assert, & *Heraclides* among the rest, in his Epitome of *Sotio*, that when the *Athenians* took Possession of *Samos*, he was bred up there, and came to *Athens*, in the Eighteenth Year of his Age; at what time *Xenocrates* taught in the Academy, and *Aristotle* resid'd at *Chalcis*. But *Alexander* of *Macedon* being Dead, and the *Athenians* being reduc'd to a low Condition under *Perdiccas*, he betook himself to his Father, then at *Colophon*; where after he had stay'd some time, and got together a good number of Scholars, he return'd again to *Athens*, *Anaxicrates* being *Archon*, and for some time profess'd Philosophy with others: After which, apart by himself, he set up that Sect which was afterwards call'd by his own Name. However he is said to have applied himself to Philosophy at Fourteen Years of Age.

Nevertheless *Apollodorus* the *Epicurean*, in his First Book of the Life of *Epicurus*, observes that he fell to the Study of Philosophy, out of a detestation of the Sophisters and Grammarians, because they could not unfold to him the meaning of *Hesiod's* Chaos. Though *Hermippus* says, that he was a Teacher of Grammar; but then lighting upon *Democritus's* Books, he fell with a most eager

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eager desire to the study of Philosophy.
Which gave *Timon* an occasion to say as
follows of him,

*The last of the Philosophizing Crew,
And the most Impudent from Samos
came,*

*A thread-bare Pedant, yet so petu-
lant too,*

That nothing could his Petulancy tame.

At the same time, his Three Brothers,
Neocles, *Chæredemus* and *Aristobulus*,
upon his Perswasions, profess'd Philoso-
phy with him, as *Philodemus* testifies in
his Tenth Book of the History of the
Philosophers; as does also his Servant,
Mus, by Name, as *Myronianus* witnesses
in his Historical Chapters. But *Diotemus*
the Stoic, being an Enemy of his, most
terribly bespatter'd him, by publishing
Fifty Lascivious Epistles, as written by
Epicurus, besides ascribing to him several
others of the same stamp, pretended
to be written to *Chrysippus* by the
same Author. *Posidonius* also the Stoic,
Nicolaus and *Sotio*, in his Twelfth of
of those Volumes, which are entitl'd
Diocles's Arguments, for they are Four
and Twenty in all, and *Dionysius Ha-
licarnasseus*; all these labour to throw

Dirt upon him likewise, by reporting, that he went about with his Mother from House to House among the poor People, to read *Lustration* Songs, and strowl'd about with his Father at the same rate, to teach Children their Letters, for a Penny or Two Pence a time. That one of his Brothers was the *Pandar*, while he lay with the Strumpet *Leontium*. That he challeng'd *Democritus's* Book of *Atomes*, and *Aristippus's* Treatise of Pleasure to be his own. That he was no Legitimate Citizen, as *Timocrates* says, and *Herodotus*, in his Treatise of the Adolecency of *Epicurus*, and that he most shamefully flatter'd *Mithra*, *Lyfimachus's* Steward, in his Epistles, calling him *Pæan* and *King*. The same Flatteries and Encomiums he us'd to *Idomeneus*, *Herodotus* and *Timocrates*, who explain'd the more abstruse Mysteries of his Philosophy. Writing also to *Leoncium*, Blessed Apollo! Says he, my Dear *Leontikin*, with how much joy beyond Expression, didst thou fill us when we read thy short Epistle? But when he wrote to *Themista* the Wife of *Leon*, In what a condition shall I be, if you come not to me? otherwise most ready to fly, wherever you and *Themista* shall send for me. At another time to *Pythocles*, being Beautiful, and

and in his Prime, *I stay here in expectation of thy Divine and Lovely Company.* And at another time, writing to *Themista*, as *Theodotus* observes in his Fourth Book against *Epicurus*, he seems to exhort her to something that all the World was not to take notice of. He also wrote to several other Courtesans, but chiefly to *Leontium*, with whom *Metrodorus* was in love. And in his Treatise of the *End*, he is upbraided to have written thus: *I have nothing which I can imagine Good, if I deprive my self the Pleasure of Tasts, The Delights of Venereal Sports, those Harmonies that charm the Ear, and the pleasing Objects of Form and Beauty that bewitch the Sight.* In his Epistle also to *Pythocles*, he writes; *Avoid, my Fortunate Lads, all sorts of Arts and Sciences.* *Epictetus* also calls him foul-mouth'd Beast, and chiefly upbraids him for the Obscenity of his Tongue. And *Timoocrates* also the Brother of *Metrodorus*, his Scholar, when he left his School, in his Treatises of *Gladness*, tells us, that *Epicurus* was wont to vomit 'twice a Day to discharge the Surfeits of his Delicious Feeding; and farther declares, that he himself could hardly escape those Nocturnal Customs of Philosophizing, and Mystical Clubbing. Moreover that *Epi-*
curus

curus was ignorant of many things that serv'd to polish Discourse, and much more of what conduc'd to well-living; and that his Body was in such a miserable condition, that he was not able for many Years to rise from the Seat in which he was carri'd up and down; and that his Table stood him in a *Mina*, (or the value of * Sixteen Ounces of Silver) every day; as he writes himself to *Leontium*, in his Epistles to the Philosophers at *Mytelene*. Moreover, that *Metrodorus* and he, kept Company also with other Curtesans, as *Marmarion*, *Hedia*, *Erotion*, and *Elikidion*. Others there were, who inserted into his Thirty Eight Books concerning Nature, many ridiculous things, to render him odious and contemptible. In other Books they make him write scurrilously of many Men, but more especially of *Nausiphanes*, in these very Words; *But certainly, if ever any Man were troubled with 'em, this Man was always in the pains of Child-bed, till his Chaps were deliver'd of his Sophistical vauntings, like several others of the same slavish Humour as himself.* Though *Epicurus* himself in his Epistles concerning *Nausiphanes*, is reported to have said thus much of him; *These things made him so mad, that he revil'd me, and call'd him-*

* As others
reckon 2 l. 15 s.

himself my Master. Therefore *Epicurus* in requital call'd him * *πρὸς μὴ οὐκ*, Illiterate, * Which signifies a Senseless sort of Sea-fish, that when it appears, always betokens Stormy Weather. *Imposter*, and *Catamite*. *Plato*, he nick-nam'd the *Golden*, and his Followers, *Dionysius's Sycophants*. *Aristotle*, he call'd Luxurious Prodigal; and reported of him, that after he had wasted his Paternal Estate, he went to the Wars; but not prospering there, he fell to selling of Love Potions and Cosmeticks. *Protagoras* he said was a Porter, and *Democritus's* Hackney Scribler, and more than that, taught Children their Horn-books in the Street. *Heraclitus* he said was * a Suck-Spicket, and *Democritus* a Judge of Trifles. *Antidorus*, a Fawning Spaniel, and the *Cyreniac* Philosophers, Enemies of Greece. The *Logicians*, he said, were made up of Envy and Malice; and that *Pyrrho* was a Dunce, that had neither Wit nor Breeding.

* Unless such things may not be rather said to be a Common Disturber.

But these Backbiters of *Epicurus* were all mad; for there are sufficient Testimonies of this Man's undeniable and his exceeding Candor and Civility toward all Persons. His Country, that honour'd him with Statues of Brass. His Friends also, so vastly numerous, that whole Cities were not able to contain 'em. In like manner, the Crowds of his Scholars, that all of 'em suffer'd themselves to be fetter'd

fetter'd in the Chains of his Charming Discourses and Opinions, unless it were *Metrodorus* of *Stratonica*, who betook himself to *Carneades*, perhaps disgusted at the Incomparable Goodness and Humanity of the Person, and his School still upheld by a permanent Succession of Masters and Scholars, Men of Fame and Vertue, when all the Schools of other Sects were almost quite extinct.

His Gratitude to his Parents; his Beneficence to his Brothers; his Clemency and Mildness toward his Servants, as is manifest from his Last Will and Testament, and for that some of 'em study'd Philosophy with him, of which the chiefest was his afore-mention'd *Mys*. In a word, his incredible Humanity and Generosity toward all Men, is sufficient to convince the World, that he was not a Person of that scurrilous Nature as his ill Willers were desirous to make People believe. For as for his inclinations of Piety toward the Gods, and Love for his Country, they were beyond Expression; and out of an Exuberancy of Justice and Moderation, he would never take upon him to meddle with the publick Administration of Government. And though *Greece* at that time labour'd under the severe Oppression of most terrible

rible times, yet he still continu'd there, setting only Two or Three times aside that he went into *Ionia* to visit his Friends, who repair'd to him from all Parts, and liv'd with him in a Garden which he purchas'd for Fourscore * *Mina's*, * Five Hundred Crowns as *Apollodorus* testifies.

Diocles also, in his Third Book, entitl'd *Epidrome Philosophorum*, tells us, that they dieted very sparingly and frugally, contenting themselves with a small measure of Wine, and quenching their Thirst with Water only. As for *Epicurus* himself, he never requir'd from his Followers to deposit their Estates in Common, as did *Pythagoras*, whose Opinion it was, that all things were to be Common among Friends. For said *Epicurus*, that was more proper to be done among People that mistrusted one another than among Persons that were in real amity. He himself also testifies in his Epistles, that he contented himself with Water and Household Bread: Only, says he, *send me a little Cytherian Cheese, that when I have a mind, I may be able to Banquet*. Such was the Man, who taught that Pleasure was the end of Human Desire; whom *Athenæus* thus extols in the following Epigram.

Why,

*Why, Foolish Men, transported thus to
Arms,
While the Insatiate Lust of Gain your
Fury warms
To Blood and Slaughter, and those dismal
Toyls,
That feed your Avarice with ill-got
Spoils?
Nature to Wealth has narrow Limits
set,
Content with Water, and a little Wheat;
Only Ambition in the midst of Store,
Vainly desires that idle thing call'd
More:
And to obtain the World's mistaken
Good,
Plows up the Earth, and wades through
Seas of Blood.
Such Thoughts ne're vex'd great Epicu-
rus Soul,
He could his Passions curb, and Vice
controul:
So free to him the Muses, or so kind
The Pythian Tripod, to enrich his Mind.*

And this we shall see more plainly
made out in the Series of this Discourse,
as well from his Opinions, as from his
Sayings.

Among

Among all the Ancient Philosophers, he approv'd *Anaxagoras*, in the First place, as *Diocles* testifies, though in some things he contradicted him; and *Arche-laus*, who was *Socrates's* Master. The same Author also says, that he was wont to exercise his Scholars, to get his Writings by Heart. *Apolodorus*, likewise tells us, in his Chronicles, that he was a Hearer of *Lysiphanes* and *Paxiphanes*. Nevertheless *Epicurus* does not say this himself, as in his Epistle to *Eurydicus*; nor does he say there was any such Philosopher as *Leucippus*, neither he nor *Hermachus*, who by some, and by *Apolodorus* the *Epicurean* among the rest, is said to have been the Master of *Democritus*. Though *Demetrius*, the *Magnesian*, affirms *Epicurus* to have been a Hearer of *Xenocrates* also. He made use of his own familiar way of expressing himself, which because it was very *Plebeian*, *Aristophanes* reproves him for it. But by this means, he was clear, and easily understood, as in his Book of Rhetoric, there is nothing which he presses the Reader to be more mindful of than Perspicuity. In his Epistles also, instead of *χαίρειν* and *εὖ περὶ τειν*, he made use of *εὖ διαγειν*, and *σπουδαίως ζῆν*, instead of *All hale*, and *do well*, *Live well*, and *live honestly*.

Others

Others, in the Life of *Epicurus* tell us, that he wrote down a Rule from a certain Treatise call'd the *Triplos*, written by *Nausiphanes*, of whom they likewise say he was a Hearer ; as also of *Pamphilus* the *Platonic* in *Samos* ; and that he began to apply himself to Philosophy at Twelve Years of Age ; and that he first presided in his School, when he came to be Two and Thirty. He was born, as *Apollonius* affirms in his *Chronicles*, in the Third Year of the Hundred and Ninth Olympiad, *Sosigenes* being then *Archon* of *Athens*, upon the Seventh Day of the Month *Gamelion*, or *January*, Seven Years after the Death of *Plato*. Being Two and Thirty Years old, he first set up a School at *Mitylene* and *Lampsacus*, for Five Years together ; from whence he remov'd to *Athens*, and dy'd in the Second Year of the Hundred and Twenty Second Olympiad, after he had liv'd Seventy Two Years, *Pytharatus* being *Archon* ; at what time *Hermachus* the Son of *Agemarchus*, a *Mitelenæan*, succeeded him in his School. He died of a Stoppage of his Urine, occasion'd by the Stone, after he had lain under the Torment Fourteen Days, as *Hermachus* testifies in his *Epistles*. *Hermippus* farther adds, that he went into a Brazen Vessel

Vessel full of Hot Water ; and calling at the same time for a Draught of Unmix'd Wine, drank it up ; and then admonishing his Friends to be mindful of his Precepts, expir'd as he was speaking. Which gave us an occasion to make the following Epigram upon him.

*Bow'd by his pain, when Epicurus fell,
Remember, Friends, said he, and so
farewell,*

*Remember the deep Lessons of my Ripest
Tears,*

*That have, so oft repeated, charm'd your
Ears.*

*Then entering Furnace fill'd with luke-
warm Water,*

*In hopes to stop a while departing Nature,
He call'd for Wine unmix'd, and drank
it pure ;*

*But Death who better understood his Cure,
In pity to that Man who ill so long had lain,
Drench'd him in Lethe, till he quite for-
got his pain.*

Thus liv'd this Great Man, and thus
he dy'd. He made his Will in the Form
as follows,

I Bequeath whatever belongs to me, to
Amynomachus, the Son of Philocra-
tes, of the Town of Bate, and to Timo-
crates, the Son of Demetrius, of Pota-
mos,

mos, in the Tribe of Leontis, according to the Donation made to each, and remaining in the Temple of the Mother of the Gods, upon condition that they shall grant the Possession of the Garden, with the Appurtenances, to be enjoy'd by Hermachus the Mitylenæan for Life; and those that shall study Philosophy with him, and to those whom Hermachus shall leave his Successors in Philosophy. And I also ordain and constitute, that the Philosophers who shall call themselves by my Name, together with Amynomachus and Timocrates, shall do all that lies in their power to keep possession of the said Garden, and preserve the said School in Repair. And I farther Ordain, that their Heirs, by the best and securest means they can, shall also preserve the said Garden, and the Possession thereof, to those that my Followers shall appoint for successive Teachers in the said School. As for the House in Melite, Amynomachus and Timocrates shall give it to Hermachus to live in together, with such others as shall be desirous to study with him, so long as Hermachus lives. As for the Revenues of the Bequests given to Amynomachus and Timocrates, let them as equally as may be, be divided by them, together with Hermachus my Overseer, first for the Parentalia, or Sacrifices to the
Manes

Manes of my Father, Mother, and Brothers; then, for the solemnizing the Day of our Nativity, according to custom, annually upon the first Tenth day of January. Another share to keep up the usual meeting and Society of those that studi'd Philosophy with us, which was appointed to be upon the Twentieth Day of every Month, to preserve the Memory of Metrodorus and myself. Let the Day of the Nativity of my Brothers be also observ'd, upon the usual Day of the Month of January, as I was wont to do. Let 'em take care also of the Birth-day of Polyænus, in July. Let Amynomachus and Timocrates, take into their farther Care, Epicurus, the Son of Metrodorus, and the Son of Polyænus, both studying Philosophy, and living with Hermachus. In like manner, let 'em take care of the Daughter of Metrodorus, and when she comes to be ripe for Marriage, let 'em endow her well, to be dispos'd of by Hermachus to such a Person as he shall approve among his Scholars, provided she prove a modest orderly Virgin, and obedient to his Orders. Let Amynomachus and Timocrates, with the approbation of Hermachus, give farther out of our Revenues to the Persons abovesaid, what they shall think proper for their Support, in Meat, Drink and Cloths, every Year yearly. Let

'em also make Hermachus Administrator of the Revenues in conjunction with themselves, that all things may be done with his Consent and Approbation, who waxed old with us in Philosophy, and is left Director of those who follow our Philosophy. And for the Maidens Portion when she comes of Age, let Amynomachus and Timocrates give her out of the Revenues what they think convenient for her, having first advised with Hermachus. Let 'em take care of Nicanor as we did, that so as many as studied our Philosophy, and became profitable to us out of their own proper Stocks, and serv'd us with all imaginable Friendship, and chose to spend their Days with us in Philosophy, may not want any thing that is necessary for 'em, to the utmost of our Power: And as for our Books, let 'em be deliver'd all to Hermachus; to whom if any thing should fall out otherwise then well, before the Children of Metrodorus come of Age, let Amynomachus and Timocrates take care, that while they behave themselves Civilly and Modestly, they may want nothing that is necessary out of the Revenues which we leave behind us: And as for all other things, let 'em act as we have constituted and ordain'd, so that the said Children may have my Books after the Death of Hermachus. Also to my
Slaves,

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*Slaves, I give Mÿs, Nicias, and Lyco
their Freedom : I also enfranchize Phæ-
drion.*

When he drew near his End, he wrote
to * *Idomeneus* after the following man- * Yet *Cicero*
ner. *repeates this*
Letter as writ

*C*oming to the last and most blessed day to *Herma-*
of our Life, we wrote these Lines : *chus.*

*But such was the violence of the Disease in
my Bladder, that nothing could exceed the
torment of it. Yet for all this Misery, the
gladness of my Mind made full amends,
when I call'd to mind our Discourses to-
gether, and our Inventions committed to
Writing. Therefore, my dear Friend, I
conjure thee by the Good Will which thou
hast always born me, and by thy Love to
Philosophy, which thou hast always mani-
fested from thy Youth, to take care of Me-
trodorus's Children. And thus much con-
cerning his Will.*

He had several Disciples, Men of great
Worth and Prudence ; *Metrodorus*, and
Athenæus, *Timocrates* and *Sardes* of *Lamp-
sacus* ; among whom, *Metrodorus* from the
time that he first was acquainted with
Epicurus, never left him, unless it were
only Six Months, that he went and
staid at Home to take order about his

Household Affairs ; which when he had settl'd, he return'd to him again. In a word, *Metrodorus* was every way a good Man, as *Epicurus* himself testifies in his Will before recited ; and the same thing is also attested by him in his Third Book, entitul'd, *Timocrates*.

Now this *Metrodorus* being so great a Person himself, he married his Sister *Batis* to *Idomeneus*, and taking *Leontion* the *Athenian* Curtesan to himself, he kept her as his Concubine. He bore all Afflictions both of Body and Mind, with an undaunted Courage, nor could the Terrours of Death in the least affright him, as *Epicurus* in his First Book, entitul'd *Metrodorus*, testifies. He died about Seven Years before *Epicurus*, in the Fifty Third Year of his Age, as Authors report. And therefore we find, that *Epicurus* by his Will above-mention'd, takes care of his Children ; besides, that it was no less apparent, that he had no less a kindness for *Metrodorus's* surviving Brother, *Timocrates*, his intimate Friend and Acquaintance also.

As for the Books that *Metrodorus* wrote, they were these. Three Books against the *Phisicians* : Concerning the Senses, to *Timocrates* : Of Magnanimity ;
Of

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Of *Epicurus's* Sicknefs : Against the *Logicians* : Nine Books against the *Sophifters* : Of the Road to *Wifdom* : Of *Mutation* : Of *Riches* : Against *Democritus* : Of *Nobility*.

As for *Polyænus*, the Son of *Athenodorus*, and a Native of *Lampsacus*, he was a moderate and friendly Man, as *Philedemus* reports, and his Succellor *Hermachus* the Son of *Agemarchus*, and born in *Mitelene*, of poor Parents; he addict-ed himfelf firft of all to Rhetorick. However he has left behind him moft excellent Treatifes, which are thefe that follow. Twenty Two Epiftles concerning *Empedocles*. Concerning the *Mathematics*; againft *Plato*, and againft *Aristotle*. At laft he dy'd of a Palfey, a Man of Worth and Learning.

He had other Scholars befides, as *Leonteus*, a Native alfo of *Lampsacus*, and his Wife *Themifta*, to whom *Epicurus* wrote an Epiftle. Add to thefe *Kolotes* and *Idomenius*, both Natives of *Lampsacus*. All thefe where Men of Note and Quality, among whom was alfo *Polyltratus*, who fucceeded *Hermachus*. To *Polyltratus*, fucceeded *Dionyfius*, and after him *Bafilides*. *Apollodorus*, firnam'd the *Garden-Tyrant*, as one that carry'd all before him in *Epicurus's* Garden, was an-

other famous Scholar of *Epicurus*, and wrote above Four Hundred Volumes. Besides these, there were also the Two *Ptolemæus's* of *Alexandria*; *Zeno*, the *Sidonian*, a Hearer also of *Apollodorus*, and a Man that wrote much. *Demetrius*, surnam'd *Laco*, *Diogenes* of *Tarsus*, who wrote a Book of Select Annotations; together with *Orien* and others, whom the Genuine *Epicureans* call *Sophisters*.

Now there were Three more *Epicurus's*; one the Son of *Leonteus* and *Themista*, another a *Magnesian*, and the Fourth a *Gladiator*.

Epicurus wrote an infinite number of Books, so that he exceeded all the Philosophers in the Multitude of his Volumes: Among which, there are above Three Hundred Rolls, that have no other Titles, but only, *These are Epicurus's Words*. However *Chrysippus* strove to out-do him in number of Volumes, as *Carneades* writes, calling him the Parasite of his Books. For if *Epicurus* wrote any thing, *Chrysippus* made it his business to write as much. For which reason he many times wrote the same things over and over again, because he never took a Second view of what he had written, and left his things imperfect, because he was always in hast to make

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make an end; and he inserted still so many Quotations, that his Writings were stufft with 'em: A Vice which we shall find both *Zeno* and *Aristotle* very subject to.

As for *Epicurus's* Books, they were equal to *Chrysippus's* both in Number and Bulk; of which the Choicest were, Thirty Seven Books of *Nature*: Of *Atoms* and *Vacuum*; Of *Love*; An Epitome of those things which are written against the *Natural Philosophers*: Doubts against the *Megarenses*, Κρείαι Δόξαι, or his Best Confirm'd Opinions: Of the making of *Choices*: Of *Plants*: Of the *Great End*: Of *Judgment*, or the *Rule*: *Chæredemus*, or of the *Gods*: Of *Sanctity*, or *Hegeſianax*: Of *Lives*; Four Books: Of *doing Justice*; or of *Just Actions*: *Neocles* to *Themista*: *Symposium*. *Ewrylochus*. To *Metrodorus*: Of the *Sight*: Of the *Angle* in an *Atome*. Of *Feeling*, or *Tangibility* of *Atoms*: Of *Fate*: *Opinions* of the *Passions*: To *Timocrates*: *Prognosticks*: His *Exhortations*: Of *Images*: Of the *Fancy*, or of *Impressions* that appear in the *knowing Faculty*: *Aristobulus*: Of *Musick*: Of *Justice*: Of *Gifts* and *Friendship*: *Polymedes*: *Timocrates*, in Three Books: *Metrodorus*, Five Books: *Antidorus* Two: *Opinions* concerning *Diseases*:

seases. Exquisite Epistles to Mithres: Of Kingly Government: Anaximine's Epistles.

And now I shall endeavour to collect an Epitome of those things which are chiefly therein contain'd, producing Three Epistles of his, wherein he makes an Abstract of his whole Philosophy. I shall also set down his best approv'd Opinions, and whatever else he has made public, worthy of particular Observation, to the end it may be known how great a Person he was, and that others may judge whether I am a sufficient Judge or no.

To begin then, his First Epistle he wrote to *Herodotus*, concerning *Natural Things*. His Second to *Pythocles*, of *Celestial Bodies*; and the Third to *Menoeces*, concerning *Things necessary to Life*. But before we begin with the First, we are to say something briefly concerning the Division of his Philosophy; which he therefore divided into Three parts, *Fundamental, Natural and Moral*. *Fundamental*, explains the Grounds, and prepares the way to attain to the Understanding of the main Work. And this is comprehended in a Volume, which is Entitul'd *Κανών*, or the *Rule*. *Natural*, treats of the whole Theory of *Nature*; which

which is comprehended in the Thirty Seven Books of *Nature*, and in his *Epistles*, wherein he explains the first Elements of Things. The Moral part treats of what we are to choose, and what to avoid : And those Lessons are contain'd in his Books, of what is necessary for the Conduct of our Lives, in his *Epistles*, and in his Book concerning the *Chief End*. And generally, his *Fundamental* and his *Natural Philosophy*, are wont to be bound both together ; the first Volume usually going under these Three General Titles : Of the *Instrument of Judgment* : Of the *Beginning*, and concerning the Elements. And the Second, under the Titles of *Generation*, of *Corruption*, of *Nature*. And for the Ethical Volume, it is comprehended under the Titles of *Things to be chosen and avoided* : Of *things conducing to well-Living*, and of the *Chief End*. But as for *Logic*, the *Epicureans* reject it as Superfluous ; for that it behov'd Natural Philosophers to go according to the Natural and Genuine signification of the Words. Therefore *Epicurus* asserts in his Canon, that the Senses, Prejudices and the Passions, are the Instruments by which we judge of Truth : To which the *Epicureans* add the Applications of *Ratiocination*.

nation. However, says *Epicurus*, in his Epitome to *Herodotus*, and in his *Approv'd Opinions*, All the Senses are void of Reason and Memory, for that either being mov'd by themselves, or by another, they neither add nor diminish any thing in reference to the Object that presents it self, neither is it possible to refute 'em by Arguments; for one Homogeneous Sense cannot confute another, because they are both of equal Force; nor a Dissimilar Sense, convince a Dissimilar, because they are not Judges of the same things. Nor can one Sense refute another, for we adhere to all alike. Neither can Reason give a judgment of things, because it depends upon the Senses. Only the subsisting of things as they are perceiv'd by the Senses, gives that Credit to the Senses, that we believe 'em to be true. The thing subsists in Nature, that we see and hear, and which affects us with Pain. So that from things that are apparent, we must make our Collections and Inferences concerning things uncertain and conceal'd. For all the Cogitations of the Mind proceed from the Senses, by falling first of all under the Senses by Proportion, by Similitude, by Comparison, Reason also contributing something toward it. The Fancies

Fancies also of Mad-Men and Dreams are true, for they move ; but that which is not, never moves. Precogitation or Anticipation, they call a certain kind of Comprehension, a Right Opinion, Understanding, or inherent General Knowledge; that is to say, the remembrance of that which frequently appears outwardly. As for Example, such a thing is a Man ; presently according to precogitation, his Form is conceiv'd in the Mind, the Senses first concluding it to be so. Every thing therefore being subjected principally to the Name, becomes that way manifest. For we should not seek for what we inquire after , unless we knew it before : For Example, we enquire whether what we see at a distance be a Horse or an Ox ; for according to Prenotion or Anticipation, we ought to be acquainted with the Form of a Horse or an Ox ; therefore the Prenotions are manifest ; and the Conclusion depends upon some former Evidence ; to which referring, we speak our Thoughts. Thus, do we know whether that thing be a Man ? This manner of Speaking they call Opinion or Doubting, and they say it is either true or false. If it be confirm'd by Testimony, or be refuted by contradictory Testimony, then it is true ; if it be not confirm'd
by

by Testimony, or if the contrary be made out by Testimony, then it is false; and this introduces Perseverance in the Certainty. Thus when we approach to a Tower, and view it near at hand, we become satisfied, and believe it to be of this or that Form.

As for the Passions, they hold 'em to be Two-fold, Pleasure and Pain, which are common to every Living Creature; the one Proper and Agreeable, the other Unnatural and Destructive; by which we distinguish of things to be made choice of, and of things to be avoided; and as for Questions and Enquiries some are concerning Things, others about the Bare Word. And thus much for the Division, and the Instrument of Judgment in an Elementary way. Let us now return to the Epistles.

Epicurus to Herodotus, Health.

IN regard there are some, O *Herodotus*, who are not able diligently to examine singly and particularly, all those things that we have written concerning Nature, nor perhaps have leisure to inspect and consider the bigger Volumes wherein those things are contain'd, I have prepar'd for such an Epitome of the whole

whole work, to the end they may retain a compleat knowledge of my Tenents, and yet not burden their Memories with all those Tenents of Mine, upon which I have taken time to enlarge : So that at all times it may be of use to 'em in the principal Points, so far as they shall apply themselves to the Speculation of Nature. And as for those who have already made Studious Progresses in contemplating the whole Body of my Volumes, they will more easily remember the Forms that comprehend the Principles and Elements of all Natural Philosophy. For many times we want intenseness of Mind, to consider the extended Bulk of Things, when we can be content to Meditate upon 'em severally, and contracted into pleasing Abbreviations. We must therefore have recourse to those things, and continually revolve in the Memory, so much as the principal Inclination and Bent of the Mind leads us to ; and then according to the Enquiry into particulars, the whole will be found out, after the Universal Forms and Ideas shall be apprehended and committed to Memory. For this is the chief and most accurate dexterity of all Enquiry brought to perfection, to be able to make a quick use of the Speculations of the Mind,
ever,

even in the plain Compendiums, and Words of those who deliver themselves concisely. For 'tis impossible a Man should comprehend the Summary of the continued Series of the whole Body of Natural Philosophy, who cannot comprehend in short words, what is particularly and accurately deliver'd in the several parts. So that such a Method being useful to all that addict themselves to the study of Nature, at the Request, and upon the Encouragement of those who have given themselves up to this sedate manner of Living, we deem'd it convenient to make this Epitome and Elementary Systeme, comprehending the Sum of all our Sentiments and Opinions.

First then, O *Herodotus*, it behoves us to apprehend those things which are subjected to Words, to the end we may have either things adjudg'd, or sought for, or doubted of; by referring to which, we may be able to make a Judgment, so that all things may not run *in infinitum* undetermin'd; and we have nothing but empty and insignificant Words. For of necessity, the first Notion must be discover'd in every Word; nor will there need any farther Demonstration, if we have the thing sought for, or the thing doubted of, or the thing taken for granted, to
which

which we may refer ; whether it be, that we ought to observe all things by the Senses, and by the bare Applications either of the Mind, or any other of the Instruments of Judgment.

In like manner are we to consider the Passions, to the end, we may have wherewithal to signify what we ought to abide by, or what is obscure and uncertain.

These things being premis'd and rightly apprehended, let us consider what is to be said concerning things uncertain.

First, this is a Maxim, that nothing is made out of nothing ; otherwise all things would be made out of all things, without the help of Seed: And if what perishes, were dissolv'd into nothing, all things would have perish'd long since, there being nothing into which they could be dissolv'd. But the whole was always the same, as now it is, and will be the same for ever ; Because there is nothing into which it can change. For that unless it be the Universe, there is nothing that can enter into it, to procure an Alteration. [*This he also says in his larger Epitome, at the Beginning, and in his first Book of Nature.*]

The Universe is a Body ; now that Bodies exist, the Sense it self testifies in all things ; according to which, there is

a necessity of conjecturing what is uncertain by Reason, as I have said before: Were there not what we call *Vacuum*, and *Place*, and *Impalpable Nature*, Bodies would have no Room to be in, nor any thing whereby to be mov'd, as we see they are mov'd. But for these things, nothing could be imagin'd in thought, neither according to sensible nor intelligible Apprehension; as being diffus'd into all Natures, and not as their Conjuncts and Accidents. [*The same Words, he also set down in his First Book of Nature, as also in his Fourteenth and Fifteenth Book, and in his larger Epitome.*]

Now of Bodys, some there are which are compounded, others out of which those Compositions are made. Of the latter Sort, are those Bodys which are neither to be divided, neither are they subject to change, unless you would that all things should be dissolv'd into nothing. These Bodys subsist in their full Strength, after the Dissolution of the Compositions, entire in their Nature; there not being any thing, into which they can in any manner be dissolv'd: So that all things had their Beginning from Bodys by Nature Indivisible.

The Universe is Infinite; for that which is Finite, has an Extream: And
that

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that Extream joyns to something else. So that what has no Extream, has no Limits, and having no Limits, it must be Infinite, and not Finite. Now the Universe is Infinite in the multitude of Bodys, and the Vastness of the Vacuum. For if the Vacuum were Infinite and the Bodys Finite, the Bodys would never stand still, but be always in perpetual Motion, tofs'd and hurry'd to and fro through the Infinite Vacuum, having no supports to fix 'em, nor repel the shoggs and jolts of a thousand Violences. But if the Vacuum were Finite and the Bodys Infinite, the Infinite Bodys would not have Room to subsist.

Moreover those indivisible, yet solid Bodys, out of which all Compositions are made, and into which they are dissolv'd, are Incomprehensible as to the vast Variety of their Forms. For it is impossible there should be such a Variety of Figures, if the Indivisible Bodys, out of which they are compounded, did not differ one from another. Even in their Figurations are Atoms simply Infinite; but in their differences not simply Infinite, only imperceptible. [For, says he, a little lower, *neither can Atoms be divided in Infinitum*; but he says this, because the Quantities are chang'd, and for

that, otherwise their Magnitudes would extend ad Infinitum.]

Atoms are in continual Motion. [And, a little lower, he says, *That they are mov'd with an equal Swiftneſs, the Vacuum aſording the ſame Motion, for ever, as well to the Lighteſt as to the moſt Weighty.*] Some are alſo far diſtant from one another; others retain the ſame Agitation, when they are inclin'd of themſelves to embrace each other, or detain'd by thoſe that are violently hurry'd cloſe together in order to ſome Composition. For the Nature of Vacuum, diſcriminating every Atom, does this; not being able to make any ſolid fixation. And the Solidneſs, which is in 'em, upon the connexion, cauſes this Concuffion ſo much the greater; by how much, the force of the Daſh, redoubles the repulſe occaſion'd by the Shogg. Now there was never any beginning of Atoms and Vacuum; both being Eternal, and themſelves the Cauſes of all things. [In another Place, he ſays, *That no other Qualities belong to Atoms, but Figure, Magnitude and Weight, for that the Collours change according to the Poſition of the Atoms. And in his Twelfth Book of Elements, he aſſerts, That Magnitude is not to be attributed to Atoms, for*
that

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that an Atom was never preceptible to Sense, which are the Words of Epicurus himself. And all these things, being well remember'd, suggest to the Imagination, a sufficient Form of the Nature of Beings.]

There is also an Infinity of Worlds, but whether like or unlike to this, is uncertain. For Atoms being Infinite, as already has bin shewn, they are carry'd far and neere. For such Atoms are not all consum'd in the Fabrick of this World, or in the making of more, tho' Infinite, and such as this is, or different from it. So that there is nothing that hinders the Infinity of such Worlds.

There are also Figures alike in their Forms to Solids, but in their Exilities far distant from those that appear. For neither is it impossible, but that there may be Separations from the Circumambient Surface, or Natures apt to admit of Tenuity proper for operation in the Concavitys, or Effluxes observing the outward Position and Basis which they had in Solids. Now these Forms we call Images.

As for the Motion which is made by means of the Vacuum, That Motion meeting with no Opposition, let the Space be as wide as the Mind can comprehend, is able to form Images

in a Moment of Time. For the slowness and swiftness of the Images is the same, whither they meet with Opposition or not. And indeed as we measure Time by Reason, it was never known that a Body carry'd downward, lighted in several Places; nor can it be imagin'd, That falling from what ever Infinite Distance, to be comprehended by Sense, it should be thought it did not fall from the Place from whence we apprehend the Motion began. For the Motion of the Images is no more retarded by the meeting of other Images, then if the swiftness of the Motion had met with no Opposition. This is a useful Principle requisit to be observ'd, because that Images when they happen into Use, are the most Subtil and Imperceptible things in the World: For that there is nothing that can be oppos'd, as a contrary Testimony to this Tenuity, in those Images that are seen; and from that Tenuity proceeds their Extraordinary Swiftness, they having an exact and proportionable Passage: So that there is no Opposition, or very little Opposition to be made against their Infinity, unless by some other, and many Infinitys.

Add to this, That the Generation of Images happens to be as quick as Thought:
For

For there is a Continual Efflux from the Superficies of the Bodys, not Manifest to the Sence, by Reason they fill as fast on the contrary side, yet observing in a Solid Body, the Position and Order of the Atoms for a long Time, tho' at the End of such a Time, they came to be dissolv'd: And the Coagmentations are swift in the Air; for we are not to believe that the Complement is made any lower.

Besides these, there are other manners of Generating Natures of this Kind. For none of these things contradict the Sences, if a Man do but observe, how Images bring about their Effects in order to bring to us, from without the Sympathys and concurring Agreements of Things. For we must imagin, that upon the entring in of something from without, we see and consider the Forms and Shapes of Things. For no other way can Things without imprint their own Nature, as to Colour and Form, by reason of the Air between us and them, or by reason of the Beams, or what ever Effluxes flowing from them to us. So that we see by reason of certain Forms entring into us from the Objects, from Colours and Likenesses of Forms, and with a swift Motion carry'd

to the Eye and Understanding. Whence it comes to pass, That the Image of the same Contiguous Thing, being continually convey'd to the Fancy, deeply imprints another Image, by means of the Atoms, which have an Agreement with the Subjects that receive 'em, and strongly preserve the Impression whither of Forms or Accidents. Now this is the Form of the Solid, which is made according to the Condensation and Reception of the Image.

Then again, it is in the Power of him, That imagins to confirm, or refute falsehood and error, by the Testimony of the Sight. For the Resemblance of Imaginary Visions, which seem to have bin imprinted upon the Image, whether sleeping or waking, or reasoning, or upon any other Exercise of the Judgment, would never be reckon'd in the number of things that Exist, and are said to be True, were there not some Prototype, upon which we have before hand fix'd our Sight. Now there would be no Falshood, did we not receive some other Motion in our selves Connex, yet not without some Interval. If therefore the Thing be not confirm'd by Testimony, or refuted by Testimony according to that Motion adapted and affix'd to the
Imaginary

Imaginary Conception, yet not without an Interval, then it is False : if it be affirm'd by Testimony, and not contradicted by Testimony, then it is True.

This Opinion ought to be tenaciously adher'd to, to the end the Instruments of Judgment, may not be taken from their Operations, and that corroborated Error may not disturb all things.

The Hearing is caus'd by a Wind that is carry'd from the Voice that speaks, or from any Sound, or from that which makes a Noise, or causes any Affection of the Ear. Now this Efflux passes to Bodys consisting of similar Parts, preserving some Sympathetic Agreement one with another, and proper unanimity tending whither 'tis sent, and generally creating the Sensibility that proceeds from it ; or else manifesting only what is without ; for without some Agreement carry'd from thence, there would not be any such Sensibility. Nor must we think that the Air is form'd by the Voice sent forth, or by things of the same Nature (for it would be a great Imperfection that the one should suffer by the other,) but presently so soon as the Voice is sent forth, the stroak in us from certain little Bodys, which are apt to cause an Efflux and a Wind, gives a
stroak

stroke like to that which causes in us the Sence of Hearing.

The same thing is to be said of the Smell, as of the Hearing. For there would be no Affection of the Smell, if there were not certain little Bodys carry'd from the thing smelt, proper to move and affect the Instrument of Smelling. Thus we see some People offended with some sort of Scents, and others refresh'd with the same Odours.

Now we are to believe that Atoms add no quality to things that appear, but from Weight and Biggness, and which necessarily depend upon the Figure. For all Qualities change, but Atoms never change: Because of necessity something must remain Solid and Immutable at the Dissolution of the Compositions; for that Changes are never made into that which is not, nor of that which is not; but by Transpositions and Changes in some things, and by Additions and Subtractions in others. Whence of necessity those things that never suffer Change must be incorruptible, as also Little Bodys and Proper Figures, that partake not of the natures of the Thing subject to Changes: For of necessity those things must remain. For in those things which are on purpose transform'd by us, the
Inherent

Inherent Form remains. But Qualitys not being Inherent in Compounded Bodys, are not permanent as they are, but perish from the whole. However, those Qualitys which are permanent are sufficient to distinguish the several Compositions : For, of necessity, some Qualities must remain, since all things cannot be dissolv'd into Nothing.

Nor is it to be thought, that we attribute all sorts of Magnitude to Atoms; least the Certainty of Appearances should testify against us : But we must believe there are certain Variations of Magnitudes. For that being granted, we shall be better able to give you a Reason of those Things which depend upon our Passions and Senses. Nor is every Inherent Magnitude needful for the distinction of Qualitys ; nor is it of consequence whither the Atoms come Visible to us or no ; seeing it was never done, nor is it to be imagin'd how an Atom should become visible. Add to this, That we are not to believe there are Infinite Parcels in a Finite Body, nor of whatsoever Bigness. For which Reason, we not only ought to reject the Imaginary Division of a Body, into so many Parcels, as to be able to discern the smallest (for fear of reducing it to nothing

nothing, and least we should be constrain'd to dissolve the Connexion of Solid Bodys) but the Transition also of Finite Things into Infinite, and their ending in Individuals. Nor is it clearly to be understood, if any Man should say, that there are Infinite Parcels in any Body, how that Magnitude should be Finite. For if the Parcels are confin'd to quantity, 'tis Manifest that they are not Infinite: quite the Contrary if the Parcels are Infinite, the Magnitude that contains 'em must be also Infinite; *having an Extremity distinct from Finite. Which would be true, if we would but consider the Solid Nature of every one of these, and believe it impossible to penetrate so deep with our thoughts, as to attain the utmost End of this Infinite Division. Then for the Bigness, the Atom which goes no farther then to render it self Sensible, we must believe it not to be of that sort, as to be altogether like to things that are subject to change, nor so unlike, but that it has some Congruity with 'em; nevertheless that this Magnitude is such, that we can perceive no Part of it. But for as much as we think we perceive some Part of the Atom, by Vertue of the Congruity, which it has in imparting it

Menagius
Acknowledges
the Original to
be very defective both here
and in that
which follows.

it self somtimes to this, somtimes to that, there is no doubt but that it holds some Proportion with our Imagination, by which we see all the Differences beginning from the First to the Last; nevertheless without stopping at any one singly, or at any Parcels of the Parcels, but only at the Propriety measuring all sorts of Magnitudes, the bigger sort by their Excesses, and the lesser by their Defects. This is the way to apprehend the Difference of Atoms, from the smallest to the Biggest. For certain it is, That this Difference of the smallest not to be comprehended, and the largest that is to be comprehended, falls within the Verge of our Senses, and that the rest are enclos'd between those two Extreams proportionably to the lesser and larger.

But 'tis impossible, that those Atoms which are still in Motion, should be carry'd by the Rapidness of their Motion, all one way. For considering Infinity of Space, containing uppermost and lowermost, we ought not to call this Higher, or that Lower. For we are not to talk of an Infinite Space as if it were Finite, by saying, such a thing Moves over our Heads, or such a thing under our Feet; we cannot in any Manner,

ner or in any Part, where-ever we are, Imagin any other Motion then one upward, or one downward: Not that any thing should Move with an Infinite Motion through an Infinite, either over our Heads, or under our Feet, as if we were the Centre. For the whole Motion, the One no less opposite then the Other, must still be understood to tend *in Infinitum*. Therefore of necessity, the Atoms ought to move with an equal Swift-ness, while they ate whirl'd through the *Vacuum* and nothing opposes 'em. For the Heavy ones are carry'd no less rapidly then the Small and Light, when nothing jostles 'em, and the Small and Light no less rapidly then the Heavy ones, their Transition being equally proportion'd; if they meet no Opposition, whither upward, or obliquely, by Impulsion, or downward by their own Weight, according to the force of the Impulsive Violence. Nay it is the same with Atoms, moving toward production, for they are not carry'd one swifter then another, the Atoms moving all with an Equal Swift-ness; more especially, if the Atoms that form the Compound Bodys are carry'd to one Place, and in the smallest Moment of Contiguous Time. But if they are not carry'd to one Place, and
meet

meet with frequent Opposition, then they move according to the rational Measures of Time, till the Incessant Assiduity of the Motion fall under the Sences. For as to the Opinion of Invisible Souls, that hold this Course for ever, and thereby exempt themselves from Corruption, there is nothing of Truth in it: There being nothing True, but what we see, or what is conceiv'd in the Mind, by Application of the Understanding.

These things premis'd, we are now to consider the Soul, referring to the Sences and Passions. For that will be the firmest Proof, That the Soul is a Body consisting of thin Parts, and diffus'd through the whole Mass, most like the Air, endu'd with a Temperament of Fire; and partly like to the one, partly to the other. It is also in part beholding for its difference from the rest of the Mass, to the Exility of the Atoms that compound it, with which it Sympathizes more then with the rest of the Mass. And this is all the Facultys of the Soul make Manifest, as also the Affections, quick and sprightly Motions and Cogitations, of which when we are depriv'd we dye. Besides that we ought to beleive the Soul to be the cheifest Cause of Sences: Which
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it never could be, were it not in some Measure cover'd and protected by the Body. Now the rest of the Mass having prepar'd this Cause for the Soul, partakes it self also of the same Accident, but not of all that the Soul enjoys : And therefore the Soul departing the Body wants Sense. For that it did not possess that Faculty in it self, but Nature prepar'd it for the Soul, that was produc'd at the same time with herself, which according to the Power perfected in herself, according to the Motion perfecting the Sensitive Accident, communicated it to the Body by means of the Congruity and Sympathy of their Influxions. Therefore when the Soul is in the Body, and no Organic Part is absent, all the Senses enjoy their full Vigour. But the Sense quickly failes and perishes, the shelter being dissolv'd either in Part or in Whole, where it had its Seat. But the Mass remaining either in Whole, or in Part, if the Soul be departed, has no longer any Sense, while the multitude of the Atoms distends it self into the Nature of the Soul: And the whole Mass being dissolv'd, the Soul vanishes, nor has it any longer the same Faculty, nor does it Move, nor has it any Sence. For it is not to be imagin'd the Soul should have any Sence,

or

or use the same Motions in the same Compounded Mass, when the Shelters that surrounded it, are not the same as they were, when they were endu'd with those Motions. [This he also says in another Place, and asserts, that the Soul consists of Atoms the most subtil, and of the roundest Form; very much different from the Fiery Atoms; and that the Irrational Part of it is dispers'd through the rest of the Mass; but that the Rational Part resides in the Breast, as is manifest from our fears and joy. That Sleep proceeds from the Parts of the Soul, that are dispers'd through the whole Composition being ty'd, or detain'd from Action, or wandring several ways at once; but then all happening together with those that are dispers'd, and meeting again, we come to wake. Farther, he says, That the Seed is carry'd from all Parts of the Body, and that we are to beleive it in some Measure incorporeal; which, he says, according to the most usual acceptation of the Word, and not as it is deem'd to be in it self. For that there is nothing to be deem'd Incorporeal of it Self but the Vacuum.]

As for the Vacuum, it can neither Act nor Suffer; only it affords Motion to Bodys: So that they, who say the Soul is Incorporeal talk at Random. For

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were it such, it could neither Act nor Suffer. But we manifestly perceive both these Accidents in the Soul. So that whosoever shall reduce all the Ratiocinations concerning the Soul to the Affections and Senses, and remember what we have said at the Beginning, will understand sufficiently by this Summary, what we have written more at large, and be able to make an accurate Judgment of the whole by the part.

As for Forms, Colours, Magnitudes, and Heavy or Light, and such other Accidents which are attributed to Bodys, whither Visible or understood by the Senses, they are not to be reckn'd into the Number of Natures (for it is impossible to conceive any such Thing,) neither as Things that have not any being, neither as Things that are Incorporeal and Inherent in the Body, nor as Part of it. For what ever Acts and Suffers must be a whole Body, having it's Nature Sempiternal out of all these, without which it cannot be carry'd about. As when out of the Little Bodys, a Larger Mass is compos'd either out of the First, or the Magnitudes of the whole; but less then the whole, yet having an Eternal Nature from all these.

We are likewise to consider, that all these Accidents have their Augmentations and Diminutions; yet the Mass accompanies 'em, and is never separated from 'em without the destruction of both; and they derive the Name of Body, from the most frequent acceptation of the Word. And many times it happens to Bodys, not to be accompany'd with Sempiternal Accidents, which are Invisible and Incorporeal; as Servitude and Riches, &c. So that using this word according to the most frequent Acceptation, we make it Manifest, that Accidents have not the Nature of the Whole; only being consider'd as joyn'd to the Mass we call 'em Bodys; nor many times the Nature of Sempiternal Accidents, without which the Body cannot subsist; only every one may be call'd Additions accompanying the Mass. But when all the Accidents are consider'd, there are some which do not perpetually accompany the Subject. However the Subject is nere a whit the less Manifest, because the Accident, which we call a Body, has not the Nature of the Whole, nor the Nature of the Sempiternal Accidents, nor is it to be thought that the Substance cannot subsist without 'em. For this is not to be imagin'd, neither as to the

Temporary, nor many of the Durable Accidents. But it is apparent, all Accidents are to be thought Bodys, yet not always Inherent, nor having of themselves the Ordination of Nature ; but as the Mixture makes the Propriety, so they are to be lookt upon. And this is to be very attentively consider'd.

Nor are we to seek after Time, as we seek for other things in the Subject, referring to the Anticipations that are observ'd by our selves. But the Effect it self is to be consider'd, according to which we talk of a longer or shorter Time, including it within a Familiar Proximity. Neither is the Form of Speech to be lookt upon as better ; but we are to insist upon the Things transacted in Time. Neither is any thing to be predicated of Time, as having the same substance with the Propriety, as some do, but only as we comprehend and measure together what is proper, and included within it. For this wants no demonstration, but only Computation. Thus we comprehend Time within the measures of Days and Nights and their Parts. In like manner, we distinguish Time, Disturbances and Tranquillity, by Motions and Premanences ; and considering some Accident Proper to either
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of these, we call it an Accident according to such a Time.

* [He also says in his Second Book concerning Nature, and in his larger Epitome, as also in what we have said before, That we ought to believe the Worlds proceeded from the Infinite Vacuum, according to their limited Coagmentation, having the same conglomerated Form as we see, being all separated by their proper Aliments and Rotations, their Magnitudes and Lesser Bulks, and shall be all dissolv'd again, some later, some sooner, some suffering this Dissolution by reason of such Accidents, others from other Accidents. 'Tis plain then, that he says, that the Worlds are Corruptible, because the Parts are chang'd. In others, he says, that the Earth is born up by the Air. Neither is there any necessity for us to beleive that the Worlds have one Form, but different, as he says in his Twelfth Book of Nature: For that some are Spherical, others resemble an Egg, others other Forms, tho' they do not admit of all Forms, neither. Nor does he beleive that Animals proceed from the Infinity of the Vacuum, nor that they fall from Heaven. For that no Man could ever demonstrate, that such Seeds are receiv'd in such a World, out of which those Animals, and Plants, and other things which we see

* This Inter-
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out of Order.
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should subsist. In such a one so many, nor so large Seeds could be comprehended, nor nourish'd in like manner in others: And the same Judgment is to be given of the Earth.]

But it is to be suppos'd, that the Nature of Man was taught and compell'd, to many and Various Operations, by the Exteriour Things that environ her. Then reason observing her Admonitions, examin'd things more accurately, and discover'd some things Sooner, some things Later, some things by Revolutions of Time all Infinite, as hesitating through ignorance; but other things in a Lesser Space of Time. Whence Names were not from the beginning impos'd by Nature, but the Natures themselves of Men, suffering Affections according to the Various Constitutions of Nations, and assuming proper Fancys and Ideas, properly sent forth the Air, ejected by the Passions and Fancys, according to the Difference of Nations in several Places. Afterwards Proper Names were generally impos'd by every Nation, to the End, the significations might be the less Ambiguous one among another, and be more concisely explain'd. Some also introducing things that were never seen before, imitated certain Words to those
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who had some knowledg of the things, which some utter'd by compulsion; others understanding the Reason of the thing, from the Causes, willingly consented to the Name. As for example, in Things above us, there is Motion, Rotation, Eclipse, Rising, Setting, and the like, which proceed not from the Assistance of any one, nor by the Appointment, or Command of any one, that enjoys Beatitude without Corruption. For Business, Cares, Anger, they agree not with Happiness, but proceed from Infirmary, Fear, and want of those things which are next to these.

Nor is it Credible, that the Divine Heat, since Rotation, and Circumgyration are troublesom Offices, would take those Laborious Motions upon it willingly. Therefore those Fiery Bodys move according to the Laws of Decorum, that were first impos'd by Nature, according to all the Names that are attributed to those Motions, so that none of'em be contrary to that Decorum. Otherwise, that Contrariety would cause Trouble to our Souls, in the search after it. And therefore we must believe these Rotations to be made by Necessitys, and within certain Periods, according to the Primitive Statutes of these

Rotations, at the first forming of the World.

Then again, we must believe it to be the Work of Ihyfiology, to examin the Causes of the most Principal Things; and that Blessedness in the knowledge of Sublime Beings, is conjectur'd from thence: Under this Examination also falls the Consideration of what those Natures are, that are contemplated in those Sublime Beings, and whatever have any Affinity with 'em: Moreover, they are to be consider'd, as abounding or wanting, or after whatever other Manner they subsist. And barely this is to be asserted, That in an Incorruptible and Blessed Nature, there is nothing that suggests Opposition or Dissolution or any Trouble: And it is easie to Apprehend by the Understanding, that this is simply so. But the bare Knowledg of the Rising, Setting, Circumgyration, Eclipse, and such like Accidents, contributes nothing to the Blessedness of Knowledge: However the Consideration of these Things, infuses Fear into those that are Ignorant of the Natures of 'em, and what are the Principal Causes of 'em. And if they know not the Causes of these things, and perhaps, that there are more Causes, the Wonder that proceeds from the Consideration

Consideration of these Things, does not cease, for want of understanding the Oeconomy of the Principal Beings. So that 'tis impossible to dive so far into the use and knowledge of these Things, as to release the Mind from Trouble and render us Happy. Therefore neglecting the Consideration, how the same things happen among us, when we argue upon the Sublime Beings and whatever is Occult, we ought to lay aside the Opinion of those, who believe these things to Subsist, and be after one and the same Manner, and deny all other Manners according to the Representation of things by Intervals; still Ignorant at what Things we are not to be troubl'd, and what Things we are to be troubl'd at. If then we think it may happen after this or any other manner, that should not affect us with any trouble at all, when we know it may be also done several other ways, as for Example, That it may be done such a way, then there would be nothing troublesome at all to us. Now in all these Things, this is to be consider'd, that the cheif Trouble that happens to human Souls is this, That they beleive these things happy and incorruptible, and have Wills, Actions and Causes cantrary to these,

these, and for that, they are in an Eternal Expectation of some Terrible Thing, and suspect Fables: Whither it be, that they fear something after Death, as if the Deprivation of Sense were a thing that Concern'd 'em, or whither, tho they do not believe this, they are troubl'd otherwise, by reason of an Imagination destitute of Reason. Whence it happens, that they who set no Limits to Terrible, undergo an Equal or greater Trouble, then those Vain Men. But satisfaction of Mind proceeds from this, that being freed from all these Fears, we preserve the continu'd Remembrance of all and the most Principle Causes. For which we are to stick to those that appear before us, and to the Senses, to those that are Common, in things that are Common, and to those that are Proper, in things that have their proper Causes, and to the proper Manifestation of the Instruments of Sense particularly present in every Subject. For if we attend to these things, we shall be able to give a reason of the Causes, from whence our Trouble and Fear arises, and to unfold aright those Sublimities, and other Incident Obscurities, that strike a Terror into Men. These things, O *Herodotus*, we have as briefly, as we

we could, set down concerning the Nature of all things in General. And I believe this Discourse will prove effectual, if it be accurately retain'd in Memory, and tho every one does not exactly Scrutinize into every particular, yet he will attain to an Incomparable Grandeur of Mind, in Comparison to other Men. For he will be able to explain himself many things, by means of those things which are particularly, and accurately hand'd by us in the whole Work; and those things, if well remember'd, will always be a help to him. For they are of that Nature, That they who have sufficiently Examined things Part by Part, or apply themselves in the whole to these Studies, may be able to make several Treatises of the several Parts of Nature. But as for those who have not attain'd Perfection in these Things, or have apply'd themselves to the Study of 'em without good Instruction, they will be able after a Sedulous Application of the Understanding, to comprehend the whole Circuit of the Principal Matters, in order to obtain Tranquility of Mind.

* This was his Epistle concerning Natural Things. His Epistle concerning

** Epicurus in many Places of this Epistle, speaks in such a Manner as not to be easily understood, either through the Obscurity of the Matter, or because he would not speak plainer if he could have done it. Besides there are such a world of Faults, together with the Obscurity of the Style, That whatever Critics shall set themselves to mend 'em, will find work enough.*

Meteors

Meteors and the Cœlestial Bodys, is as follows.

Epicurus to Pythocles, Health.

CLEO brought us an Epistle from thee, wherein we find thee persevering in thy good Will toward us, worthy of the Kindness which we have for thee, and the Care which we have of thy Person: but that which most contents me, is to see thee so affectionately inquisitive after the means of Attaining to a happy Life. 'Twas thy desire that I should send thee an Accurate and Concise Treatise of Meteors and Cœlestial Bodys, to the end thou may'st the more easily bear it in Memory. For what we have wrote in other Treatises, are difficultly retain'd in Memory, tho as thou sayst, thou continually carry'st them about with thee. Wherefore we have kindly accepted thy request, and shall be no less intent to Gratifie thy Expectations. Having therefore accomplish'd those other things, which thou didst desire, which will be also useful to many others, but more especially to those that are but newly enterd into the Study of Genuin, and Unadulterated Physiology, and are taken up with the Cares of
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civil and necessary Employments. Rightly therefore apprehend these things, and laying 'em up in thy Memory, revolve 'em over and over again, together with those other things, which we have sent to *Herodotus* in a short Epitome.

Beleive then, that there is no other end of the Knowldge of Cœlestial Bodys, whither such as cannot subsist of themselves, unless joyn'd with another Body, or perfect in themselves, then an assur'd and certain Proof and Satisfaction of Mind, as being free from trouble; as in other things what is impossible to be done, is never to be undertaken by Force: Nor is our Contemplation to be alike in all things to that Philosophy, which treats of the Conveniences of Human Life, or to what we have written in explanation of other Physical Problems; as, That whatever is, is a Body, and a Nature not to be felt, or Vacuum; that the Principles are not to be divided; and all other doubts of the same Nature, which are only to be resolv'd after one manner, by the perspicuity of our Senses: Which is not to be said of the Cœlestial Bodys. For there are Manifold Causes of their Generation, and a Predicament of their Substance agreeable to the Sences. For we are
not

not to argue of Nature according to new Laws and Sanctions, but as the *Phænomena* themselves suggest to us. For our Life has no need of private Conceits, and vain glorious Arrogance, but of living quietly and without disturbance. Now all things are done steadily and steadfastly, as to the Cœlestial Bodys, admitting of no Explanation, but what agree with the *Phænomena*: That is to say, when a Man has so far improv'd himself, as to leave Probable and Plausible Causes to the Meteors, different from those which he knows, and does not Imagin with himself, That he knows exactly all the Causes of this or that Meteor. For then it would so come to pass, that he would Condemn other Causes equally as Probable as his own, and equally approv'd by the Senses; and so becoming unapt for Physiology, would give his Mind to Fables. Now there are some Signs, which we apprehend in those things, that appear above, which we also perceive in things below; and these things are either fancy'd in the Mind, or else they are really True: But they are not True which appear in the Meteors. For those things which are really True, cannot be done by Nature after Various Manners. Nevertheless,

vertheless, the Representations of things above, are every one to be observ'd, to the end, that every one may be distinctly refer'd to that which answers to it among us, and is no contradiction to our Senses, but that it may be done after various Manners.

The World is an Enclosure of Heaven, enclosing also the Stars, and the rest of the *Phænomena*, but cut off from Infinite, and terminating in Finite, either thinner or thicker. Which being dissolv'd, all things within it shall be dissolv'd: or else terminating in something that turns round, or in something fixt and stable, according to its round or triangular Form, or whatever other prescrib'd Figure. For nothing hinders but that it may have any of these Forms, seeing it is impossible for us to understand the Extremity of it's Extent.

Now, that the Worlds of this Kind are Infinite in Number, is easily Comprehended by the Mind: And that such a World may be in the World, and in the Space between the Worlds, after many different Manners void, and not in the vast pure Space, that admits of no Vacuity; as some say, upon the flowing of some proper Seeds, flowing from some decaying Worlds, or the
Space

Space between the World ; or from several, causing by degrees Additions, Connections and Transitions into another Place, if it so fall out for conveniency sake, having proper Irrigations from some Things, till they obtain perfection and fixation, so far as there is Room for the Foundations. For it is not sufficient, That there should be only a Co-acervation, and a Swiftnes of Motion, in the Vacuum where the World is to be, as is thought, of Necessity, or that the Bulk encreases, till it meet with Oppositions and shogg against another, as one of those that are call'd Naturalists avers ; for this is repugnant to the *Phænomena*. The Sun, the Moon, and the Stars, not made by themselves, when they were afterwards receiv'd into the Concave of the World, grew to their full Grandeur. In like manner the Earth and Sea, and whatever other Creatures therein contain'd, were suddainly form'd, receiv'd, increase from the Additions, and Circumrotations of certain Natures or Atoms, consisting of thin Parts, whither Airy, or Fiery, or Mix'd. And this the Sense it self suggests.

As to the Magnitude of the Sun, and the rest of the Stars, as they appear to us, they are so big, and such as they seem

seem to be. This he says in his Eleventh Book of Nature: *For if (says he) the Sun lost any thing of his bigness by reason of his Distance, for the same Reason also would he lose his Colour; for there is no other proportionable Distance that belongs to him.* But as the Sun is in himself, and according to one and the same Interval, he is either bigger then he is seen to be, or somewhat less, or such as he appears to be. Thus our Flambeaux sufficiently teach us the difference that Distance represents to our Sences. Nor is there any Argument that opposes us in this particular, which may not easily be refuted, if any Man will but adhere to those Demonstrations which we have set down in our Books of Nature.

As for the Risings and Settings of the Sun, the Moon, and the rest of the Stars, they may be occasion'd by re-kindling and Extinction; the vicissitude of Light and Darkness being of that nature; or else it may be brought to pass several other ways, as we have said before; for none of the Phænomena's seem to contradict it. Then again, the fore-mention'd thing may be done, by being above the Earth, when it is Day, and under the Earth when it is Night. Nor are any of the Phænomena's repugnant

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neither to this. As for their Motions, it is not impossible but that they may be performed by the Rotation of the whole Heaven, or else by their own proper Motion, while the Heaven stands still, occasion'd by that necessity, first of all impos'd from the Beginning, when the World was first fram'd, which compels them to move naturally, from the East to the West; which Motion is cherish'd by Heat, through a distribution of Heat always tending to the Places next adjoyning in order one to another.

As for the Tropical Conversions of the Sun and Moon, they may be occasion'd by the obliquation of the Heaven compell'd to it, as the necessity of the Times require; or by the impulse of the Air, or of proper Matter always at hand, or partly inflam'd, partly defective: Or else such a Circular Motion was bequeath'd to these Stars from the beginning. For all these things, and things of this nature, may be done; nor are any of these Evidences repugnant to Reason, if a Man sticking to what is possible, as to these things part by part, can but bring every one of these parts to agree with the Phænomena, never fearing to be a Slave to the Artifices of Astrologers. Thus the

the Waines and Fulls of the Moon may be occasion'd by the various Conversions of that Body, or various Configurations of the Air; or by the Accessions of Luminous parts; or after any such manner as we find Phænomenas among us; changing themselves into Shapes and Forms like the Moon; unless any one in love with one way of Philosophizing, will reject all others; never desiring to speculate what a Man may effect by consideration, and what not; and therefore willing to stick to the Contemplation of things that are impossible.

Moreover, 'tis possible that a Moon may have Light in her self, perhaps she may borrow it from the Sun; for we see here many things that have Light in themselves; many things that borrow Light from others; nor is there any one of those Phænomena's in the Celestial Bodies, that hinders from providing our selves of several Reasons, if a Man do but always keep in Memory, the various manners of Philosophizing, and withal contemplate the Causes and Hypotheses attending the Effects, never minding those Impertinences that only tend some one way, some another, to the single way of Philosophizing. Also the Appearance of a Face in the Moon, may be occasion'd by

Transposition of its parts, or by access of parts, and by other ways; as we see the same thing done in other Phænomenas. However, we are not to go the same way in the search of other Meteors; for if a Man follow those ways which are repugnant to evident Demonstrations, he shall never attain to a real Tranquillity.

The Eclipses also of the Sun and Moon may be occasion'd by Extinction; as we find it happen among us; or by the Interposition of other Bodies, as of the Earth, or the Heaven, or some other such like Body; so that we are to contemplate those ways which are familiar one to another, as also that the Conglomerations of certain Bodies together, are not impossible.

In his Twelfth Book of Nature, he also says, *That the Sun is eclips'd by the Shadow of the Moon; and the Moon by the Intervening Shadow of the Earth; but that when the Shadow recedes, it recovers it's Light.* And the same thing Diogenes the Epicurean asserts in his First Book of *Select Opinions*.

Now be assur'd, that the Order of their Courses is brought to pass, as the Course of some things that happen among us; but never introduce the Divine

vine Nature as any way concern'd in these things, but let it abide free from Function and Ministry in all manner of Beatitude. For if this be not done, all our Ratiocination concerning Celestial Causes will be a vain thing, as it happen'd to those who were not able to reach the possible manner, but fell into impertinency, as believing there was but one way of Philosophizing, and rejected all other possible Causes, being carried away to that which could not be understood, and not able to contemplate withal those Phænomenas which are to be look'd upon as real Marks.

As for the Variations in the length of Days and Nights, they are occasion'd by the swifter or slower Motions of the Sun above the Earth; and by reason of the various Longitudes of Places, and limiting some Places sooner or later, as we see some things mov'd swifter or more slowly among us; agreeably to which we ought to speak of the Celestial Bodies. But they who think these things are only to be done one way, and oppose Appearances, they are ignorant how far Man can proceed in Contemplation.

The Signs and Presignifications of Fair or Foul Weather, &c. are gathered from

the concurring Accidents of Times, of which we see many Creatures among us apprehensive, and which we readily conjecture from other things, as the Alterations of the Air: For neither of these are repugnant to the Phænomena. But which of these Two Causes of Presignification, whether the concurrent Accidents of Times, or the Alterations of the Air, agrees or suits best with this or that Subject, is not so certainly to be known. Clouds may be gathered together, either by the Condensations of the Air, or the compulsive force of the Winds; and by the connexions of Atoms mutually cohering together, being apt and proper to accomplish these things. And by the Collection of Moisture from the Land and Waters, it is not impossible but that watry Subsistencies may be produced: For by the Compression or Alteration of these, Water may be sent forth. And Winds also when they are carried from proper Places, and mov'd through the Air, cause a more vehement irrigation from certain collections of Water proper for the emissions of larger Showers.

Thunder also may be generated by the rowling of the Wind in the Concavities of the Clouds, as we see in our Vessels;

Vessels; or by the noise of Fire, full of Spirit contracted within 'em; or by the bursting or cracking of the Clouds after they have attain'd an Icie and Chrystalline consistency: And that this may be done either in the whole, or in part, Evidences demonstrate.

Lightning is also caused several ways; for by the rubbing and smiting together of the Clouds, the effectual Form of Fire brushing forth, begets Lightning; and by the kindling of the Clouds, as with a pair of Bellows by windy Bodies, that set the prepar'd Matter in a Flame; or by squeezing forth the Fire, upon a Collision, or striking one against another through the Force of the Winds; or by the Reception of Light darted down from the Stars, then driven together by the Motion of the Winds and the Clouds, and so falling from thence with a rapid swiftness; or by the straining of the most subtle parts of the Light from the Clouds; or for that the Clouds are rowl'd and thrust together by the Fire which causes Thunder; or according to the Motion of the Fire, and the Inflammation of the Wind, caused by the Intenseness of the Rapidity, and the violence of the Agitation; or by the breaking of the Clouds by the Winds;

or by the falling of the effectual Atoms of Fire, and causing the Apparition of Lightning; besides several other ways which are easily to be imagin'd by him that guides himself by the Phænomena, and is able withal to contemplate other Causes like to these.

Now Lightning precedes Thunder, according to the variety of the accidents happening in the Clouds; as when the Wind meeting at the same time with the prepar'd Matter in the Clouds, thrust forward the effective formation of Lightning; after which, the Wind rowling and struggling in the Clouds, sends forth the rumbling Noise which we call Thunder; and by the kindling of both, occasion'd by the rapidness of the Motion, and vehement rowling of the Air, the Lightning shoots down to us, and flashes with the greater swiftness. Then follows the Thunder, as upon many occasions among us, we see the stroke at a distance before we hear the Sound.

The Thunder-bolt, or that sort of Thunder which in *Greek* is call'd *κεραυνός*, is caus'd by several Collections of Winds, their violent Rowling, their violent Inflammation, the breaking off of some part of the Cloud, and rapid falling of it upon the Places underneath; generally
upon

upon some High Mountain, where Thunderbolts most commonly fall. Or else the Rupture is occasion'd, because the parts adjoyning are of a thicker Substance, by reason of the compression of the Clouds, and the unfolding of 'em by this same fall of the Fire. As Thunder is occasion'd by a greater quantity of Fire, reinforc'd by a greater quantity of Wind, cracking and breaking the Cloud, because it cannot else get liberty to come forth; the compression always joyning the Substances close together.

There are also many other Causes of Thunder and Lightning, setting Fables aside, which a Man may easily do, that rightly observes the manifest Phænomena, and thence collects those Marks and Signs by which he may probably judge of what is obscure.

Presteres, or Fiery Whirlwinds, are occasion'd according to the rapid course of the Cloud, violently crowded down to the Places underneath by the Wind; or by a vehement gust of much Wind thrusting the Cloud forward to the Places adjoyning; or by the circumrotation of the Wind, a certain Portion of Air being circularly forc'd upward; or by a vehement conflux of Wind, not being
able

able to break out obliquely, by reason of the circular contipation of the Air.

Thus these Fiery Whirlwinds being sent down to the Earth, Tempestuous Whirlwinds are occasion'd, as the Motion of the Wind is the cause of the Production; the same being forc'd down to the Sea, beget Whirlpools.

As for Earthquakes, they are occasion'd by the shutting of the Wind within the Bowels of the Earth, and running into the little Concavities of it, and continual motion of the included Vapour; so that it causes a concussion of the Earth, and receives other Wind from without; or because the Air condens'd by the Winds, rushes into the Foundations and Caverns of the Earth. Now by reason of this distribution of Motion, because of the luxation and tumbling of many ruin'd parts of the Soil in some Places, and beating it back again, where it meets with stronger Condensations of the Earth, Earthquakes come to pass; besides many other causes of these Ruptures and Concussions of the Terrestrial Mass.

Then for the Winds, they happen according to the variation of the Seasons; for they breath continually, till augmented by the access of Foreign Matter,
as

as standing Ponds are increas'd by the flowing in of Water. But gentle Gales proceed from a smaller quantity of Air falling into the Concavities of the Earth, and from thence equally dispers'd into several parts of the World.

Hail proceeds from a more vehement Congelation, according to the accession and partition of Windy Parcels from all parts; or according to a more moderate congelation and crumbling of certain watry parcels, separately rowl'd together in their natural form of Drops. Then for their Orbicular Form, it may easily be brought to pass, by the Extremities of the Water being shatter'd into Parts, by the Windy Parcels that every way surround 'em.

Snow is caus'd by the distilling of a thin Water through proportionable Pores of the Clouds, and the compression of proper Clouds, then scatter'd by the Wind, and thicken'd by its fall, and vehemency of the Cold in the places below the Clouds; or by Congelation in Clouds of equal subtilty, such an expulsion from the Clouds may happen, when the watry parts that surround 'em, intermix and press against 'em; and these being as it were thrust together, create Hail; which is chiefly generated in the
Air;

Air ; and from the Collision of the Clouds that have receiv'd a slight congelment, proceeds a thick Snow ; besides several other causes of Snow.

Dew proceeds from a mutual concurrence of certain Natures of the Air, that are the effective causes of that Moisture ; or by reason of the carrying of Vapours from moist or watry places , in which sort of Places Dew is chiefly to be seen. Thus changing Places, and meeting above , when they have attain'd a due moisture, they fall down again upon the Earth ; as we see the same thing commonly done in Distillation.

Frost proceeds from the Congealing of this Dew , by the Coldness of the adjacent Air ; and it is turn'd into Isicles by the shattering of the round Form of the Water , and thrusting together of the unequal and Acute Angles that are in it ; or by reason of their outward Collision, when they are congeal'd, and destroying their natural rotundity.

The Rain-bow proceeds from the Sun's shining upon a watry Cloud ; which according to the proper nature of the Light and the Air, causes those Proprieties of Colours , either all or singly. Which Light striking the Cloud, the Adjacent parts of the Air receive the same Colours

Colours as we see distinctly in the parts of the watry Air above. And for the Equality of the Circumference, it proceeds from the equal distance every way from the Sight; or because the Atoms in the Air are crowded into such a Form; or for that the Atoms in the Clouds being whirl'd about by the Air that lies open to the brightness of the Sun, constitute a circular Concretion.

The *Halo* about the Moon, is caus'd by the Fire carry'd from all parts to the Moon, and repressing the Effluxes that flow from her, so as the Cloudy Body may surround her, yet not be divided. Or else, because the Neighbouring Air so proportionally suppresses the adjoining Air, that it surrounds the Moon in a circular form; which is done by parts, while either some violent flux enforcing outward, or the Heat admitting of proper Condensations, contribute to this Operation.

Comets are occasion'd by Fire forc'd upwards in certain Places, according to the concurrence of Seasons; or by the property of some Motion which the Heaven has above us at certain times, to make 'em appear Stars; or by a concurrence of Matter, which causes 'em to move of themselves, and to descend, and
shew

shew themselves in some Places near us. And the disappearing of 'em, proceeds from Causes opposite to these, when some of the effective Causes decay. Then for their Fixation, it comes to pass, not only because part of the World stands still, while the rest is turn'd about, as some say, but because the circular rotation of the Air surrounds 'em, and hinders 'em from turning round like the rest of the Stars. Add to this, that perhaps the Matter of these Stars may not be proper for Motion in the Place where they appear: Besides several other Reasons, if a Man can but collect in his Reason, the Causes agreeable to the Phænomena.

Some of the Stars are called Planets, or wandring Stars, if their Motions may be said to be irregular; others never move at all: Which may come to pass, as being ordain'd to such a Motion at the beginning by necessity, quite different from the steady circular Motion of the other Stars. So that some may be carried about by an equal and always alike Rotation; others by a Rotation that has some Irregularities. It may also happen, that in some Places where they are wheel'd about, where the Extensions of the Air are more smooth and even, they

they may be thrust forward in the same order, so as to burn equally ; but in other places so irregularly , as to cause those differences which we see. But to assign one cause of all , when the Phænomena afford several, is a madness, and by no means decently practis'd by the Admirers of Vain Astrology ; while they will never release the Divine Nature from these laborious Functions.

We also observe some Stars more tardy in their Motion than others , because they may be carry'd about in the same Circle, yet in another part of it ; or because the same Rotation may wheel 'em about with a contrary Motion ; or for that some may fetch a larger , some a lesser compass, tho still performing the same Rotation. But to determine any thing absolutely concerning these things, is what may very well become those that love to invent and fain Prodigies.

Stars may be said to fall either by parts, or Collision, or crushing one against another ; or for that they fall forc'd down by some violent puff, as we have said concerning Lightning ; or by the concurrence of Atoms , such as are the effective Causes of Fire , which produce this Meteor by a conspiracy of Natures that

that have an Affinity one with another ; or by their proper Motion, the violence of which is ordain'd from the beginning ; or by reason of a Collection of Winds in certain Condensations like Mists, and and set on Fire by continual Rotation ; then bursting forth from the Place that contains it , and darting it self to that part whither its impetuosity carries it ; besides a great number of other Causes which may bring these things to pass.

Significations also are drawn from Sensible Beasts, according to the concurrence of Times and Seasons. And we draw Consequences from Sensible Beasts, to judge of the Actions of intelligible Beings ; for there is no Beast among us, that can hasten or keep back Winter ; nor is there any Divine Nature, that sits observing the Motions of Animals, to draw conclusions of Futurity from thence. For there is no Creature, especially of the more lovely sort, that would subject it self to this Drudgery, much less a Being that enjoys Felicity.

Lay up these things in thy Memory, O *Pythoclos*, for by that means thou wilt avoid the Snares of Fabulous Narrations, and mayst be able also to discern those other Points that have any Affinity with our Speculations. More especially give thy

thy self to the Contemplation of the Principles of Natural things, of Infinite, of the Universe, and things of the same Nature. For that these things being chiefly consider'd, will give thee an easie entrance into the Knowledge of the Laws of particular things also. But they who are not satisfi'd either not at all, or not very much with these things, shall never be able rightly to contemplate 'em, nor to apprehend for what Reason they ought to be contemplated. The same was also his Opinion concerning Cœlestial Bodies.

Now as to the Government of Life, and how we ought to shun some things, and make choice of others, he thus writes. But first let us relate what he, and the rest of his Sect thought of a Wise Man. He thought in the first place, that the Reason of a Wise Man, set him above all Injuries committed by Men, either out of Hatred, or Envy, or Contempt; and that he who is once become a Wise Man, cannot alter to a contrary Habit, nor willingly dissemble his Disposition; and that a Wise Man may be liable to the Passions, yet without any impediment to Wisdom. Nevertheless, he does not believe that Wisdom is appropriated to all Habits of Body, nor to

all Countries and Nations : But a Wise Man however is happy, though he should be tormented ; the only Person that will return Thanks to his Friends, both present and absent ; and if he sees any Body tormented upon the Road, he will be sorry, and mourn. A Wise Man will not have Carnal Copulation with a Woman whom the Laws forbid him to touch, as *Diogenes* relates in his Epitome of *Epicurus's* Moral Opinions. Nor will he punish his Servants, but will have compassion upon those that are Honest if they happen to offend. They deny that a Wise Man will be in Love, or that he takes any care of his Funeral. Nor do they believe that Love is a thing infus'd by God, as *Diogenes* relates in his Twelfth Book. Nor do they allow him to be over studious of the Art of Rhetorick, especially to Affectation. They do not believe Carnal Copulation to be of any great Use or Profit ; only to be desirable, so long as it does no harm. Yet they think it proper for a Wise Man to Marry, and to get Children, as *Epicurus* says in his Ambiguous Terms, and in his Book of Nature ; nevertheless, that he ought to do it upon certain Considerations of this Life. They hold moreover, that it does not become a Wise Man to have an A-
version

version for some People ; neither, that he ought to retain his Anger contracted in Drink ; as *Epicurus* says in his *Symposium* ; nor that he will trouble himself with Affairs of Government, or be ambitious of Tyrannical Rule ; nor will he live a Cynical Life ; as he asserts in his Second Book of Lives ; nor will he reduce himself to a necessity of Begging. Though he be depriv'd of his Sight, he will never account his Life the less happy for that, as he tells us in the same Book. A Wise Man ought to grieve and be sorry for some things, as *Epicurus* says in the Fifth Book of his *Epilects*, and sometimes go to Law. He will be also willing to leave some Monuments of his Wit behind him, but never harangue in Publick and Celebrated Assemblies. He will provide a competent Estate for his Subsistence, and for the future ; however he will not be covetous of Money, only in opposition to Fortune. He will do no Injustice to his Friends, nor seek the Possession of what is theirs. He will so far provide for his Good Name, as not to be condemn'd. He will be more delighted then others at Publick Plays and Shews. They allow Offences and Transgressions to be unequal. That Health is profitable for some, indifferent

as to several. That Fortitude comes not by Nature, but is acquir'd by consideration of what is useful and necessary. That Friendship is sought for the sake of Use and Profit, as we sow the Ground in hopes of a good Crop; but that it is link'd, and becomes permanent by community in Pleasures. That Happiness is to be consider'd after a Two-fold manner; the most Supream, which resides in God, as that which admits of no augmentation; and Humane Happiness, which admits both of Addition and Deprivation of Pleasures. They allow that a Wise Man may have Images set up in memory of him, if he have 'em to set up; otherwise that they ought to be indifferent to him. That the Wise Man is the only Person fit to handle Musick and Poetry, to read and cite Poems, but not to make 'em: He is not mov'd to hear one Man said to be Wiser then another. That a Wise Man, if he be in want, may endeavour to get Money, but by the teaching of Wisdom only. That he may in Time and Season, pay his Duties to a great Monarch, and congratulate any Man upon his performance of any great Exploit. That he may set up a School, but not to bring a Multitude of Auditors together. That he may Read to a Multitude,

titude, but not willingly: That it becomes him to draw up his Sentences dogmatically, not by way of doubt. Not to be disturb'd at his Dreams; and sometimes to be able to dye for his Friend. These were the Characters which *Epicurus* appropriated to a Wise Man. Now to his Third Epistle.

Epicurus to *Menoeces*, Health and Happiness.

LET no Man that is Young delay the Study of Philosophy, nor when he is Old, be weary of Philosophers. For no Man can be too early, nor no Man past his Time, in what concerns the Health of his Soul. For he that says, 'tis not yet time to study Philosophy, or that he has past his time, is like to him who says, that the time to attain Happiness is past, or is not yet come: So that it behoves both Old and Young to study Philosophy. The one that being Old, he may grow young in good things, for the sake of his past Omissions; the other that being Young, he may be Old in his being exempt from the fear of things to come. Therefore we ought to take care of those things which create Happiness; seeing that if Happiness be

present, we enjoy all things; if it be absent, we labour by all means to attain it. But what we have continually press'd thee to by our dayly Exhortations, be careful of those things, and practise 'em, believing 'em to be the Principles of Living well.

In the First place, believe that God is a Being Incorruptible and Blessed, as the Common Notion and Understanding of a God has dictated to us. Apply nothing to him that is not consentaneous to Incorruptibility, or not proper to Felicity: But think of him whatever is able to preserve his Happiness in perfect conjunction with his Incorruptible Nature. For it is certain there are Gods, but they are not what many think 'em to be; for the Vulgar has not the means to observe 'em for such as they imagin 'em. Now he is not to be thought Impious, who destroys the Gods of the Multitude, but he who applies the Opinions of the Multitude to the Gods. For the Opinions of the Vulgar concerning the Gods are not by way of Anticipation as if they had seen 'em, but false Suppositions. From those false Opinions proceed the greatest Mischiefs, while we believe that the greatest Evils are sent from the Gods upon the Wicked, and

and the greatest Benefits upon the Good; for being familiariz'd to their own Vertues, they embrace those Vertues which are like theirs, believing every thing else to be of another Nature.

Accustom thy self to believe that Death is nothing to us, seeing all Good and Evil is in the Sense; but Death is a Deprivation of Sense: So that a right Knowledge that Death is nothing to us, that we enjoy those things which are Mortal in this Life, as if they were Immortal; not by adding to it Infinity of Time, but by taking from us the desire of Immortality. For there is nothing terrible in Living, to him who rightly understands that there is nothing terrible in not living. So that he is a Fool who confesses himself afraid of Death; not because he feels the present Pangs of it, but because he dreads the Pains of it that are to come; for that which is no trouble to us being present, is vainly dreaded in expectation. Death therefore which is the most terrible of all Evils, is nothing to us; seeing that while we are in Being, Death is not present, and when Death is present, then we are not. So that it is neither present with the Living, nor with those that are Deceased; for with those it is not, and the other are no

more, But the generality of Men sometimes fly Death, as the greatest of Evils ; sometimes seek it as a Release from the Labours of Life. The Wise Man therefore is neither afraid of not Living ; for neither is Life troublesome to him, neither does he think it an Evil not to live, Thus as we do not always choose the most in Quantity, but the sweetest Meat, so do we not always desire the longest, but the most pleasant Life. He then that exhorts a Young Man to live well, and an Old Man to dye well, is a Fool, not only because Life is desirable, but because the care of Dying and Living well is the same. Much worse was that Saying of him who wrote thus,

— *Much better had it been,
Illustrious Day-light never to have seen ;
But better far, since born, with speedy
flight,
To hasten to the Gates of endless Night.*

For if he spoke as he believ'd , why did he not make haste to Dye ; since there were so many ways for him to be rid of his Life , had he been firm in his Resolution ? But if he did it in Sport, he was a vain Person to jest with things that will not admit of Derision. We are also
to

to consider the Future neither as our own, neither as altogether nor our own, so as neither always to expect it as that which will certainly be, nor so to despair of it, as that which will never come to pass.

Moreover we are also to bear in mind, that of all our Desires and Concupiscences some are natural, some are vain; of those that are natural, some are necessary, others natural only; of those that are necessary, some are necessary to Happiness, others to the Tranquillity of the Body, others to Life it self. The steady contemplation of these things, leads us to the knowledge of what is to be chosen, what to be avoided, in order to the Health of the Body, and the Tranquillity of the Mind, which is the end of living happily. For to this end we do all things, that we may be free from Pain and Disturbance; which when we have once attain'd, the Mind is in a perfect Calm, seeing there is nothing wanted for the Creature to run after, nothing else to seek for, to fulfil the Blessing of Soul or Body. For then we stand in need of Pleasure, when we are in pain for want of the presence of Pleasure; but when we cease to be in pain, we no longer stand in need of Pleasure.

For

For this Reason we say that Pleasure is the beginning and the end of happy Living: For this we know to be the chief Good, that was born with us, and from this we begin to judge of, and to chose or eschew what is good or bad, as being the Rule and Standard by which we determin of both. And because this is the chiefest Good, and that which seems to be born with us, therefore it is that we do not make choice of all sorts of Pleasure; for there are many which we refuse and abandon, because of the greater trouble that attends them, and for that we believe some sorts of Pain to be better, and endure 'em with more Patience, then some sorts of Pleasure. All Pleasure then, because it is naturally familiar to us, is good; but all Pleasure is not therefore to be made choice of. In like manner, all Pain is evil, yet all Pain is not to be eschew'd.

Therefore we ought to judge of all Pleasures by the consideration of what are profitable, and what are obnoxious; for at some Times and Seasons we look upon Good as an Evil, and sometimes make use of Evil, as if it were Good. Thus we esteem Frugality to be a great Good; not that we should be always sparing, but to the end, that if we have
not

not Plenty, we may learn to be contented with a little ; assuredly believing, that they who live in great affluency, might well live without it ; as also for that every thing which is natural to us, is easily obtain'd ; but that which is superfluous, hard to be got. Therefore there is as much pleasure in plain Diet, as in costly Vyands, when that which causes the Pain and Grief, which is want, is remov'd. Thus Barley-Meal boyl'd with Water, is joyfully accepted, if it be brought to one that is in want of Food. Therefore for a Man to accustom himself to plain Diet, avoiding Sumptuous Banquets, and Excess of Eating, conduces mainly to Health, and to make a Man fit and active to sustain the necessary Labours of Life. On the other side, the Enjoyment of a plentiful Table now and then, betters our Habit of Body, and renders us fearless of Fortune.

For which Reason, when we say that Pleasure is the end we drive at, we do not mean the Pleasures of the Intemperate and Luxurious, and those that consist in the fulness of Enjoyment, as some Ignorant or Misunderstanding Persons, dissenting from us, believe ; but an exemption of the Body from Pain, and Tranquillity of Mind, which we joyn
both

both together. For neither Riotous Eating or Drinking, nor the wanton Enjoyments of Boys and Women, nor costly Dishes of Fish, or whatever else contributes to a Voluptuous Table, procure the Pleasure of Life; but the Discourse of Sober Men, and Enquiries into the Causes why we approve or dislike these or those things, rejecting those Opinions that fill the Soul with Doubts and Trouble.

Now the Beginning and Foundation of all these things, is the greatest Good, which is Wisdom; and therefore Wisdom is the most honourable part of Philosophy, from which all the other Vertues have their rise; teaching us, that there is no way to live with pleasure, unless we live Prudently, Honestly and Justly, and that no Man can live Prudently, Justly and Honestly, unless he live with Pleasure and Content. For the Vertues are always conjoyn'd to a pleasant manner of Living; and a Life of Pleasure is inseparable from them.

Now who is the best Man in thy Opinion? He that thinks Divinely of the Gods; he who carries himself with an undaunted fear of Death, or he who reduces the End of all things to a fatal Necessity? He who believes the End of all
good

good things to be easily fulfill'd, and easily acquir'd, but the End of evil things, as they have short Seasons, or short Pains? Or he who asserts there is no Fate, whom others make to be the Mistress of all things? That some things happen to us from Fortune, other things from our selves; therefore that Necessity is subject to no Law, and Fortune is Inconstant, but that which happens from our selves, is under no Dominion, because it is subject to Reproof or Commendation?

Certainly it would be better to assent to what is discours'd concerning the Gods, then to be a Servant to the Fate of your Natural Philosophers. For there is some excuse for the one, in honour to the Gods, while Fortune has nothing to pretend to, but inevitable Necessity. Now no Wise Man believes Fortune to be a God, as many are of Opinion (for God acts nothing disorderly) nor an unstable or uncertain cause, (for he believes neither Good nor Evil to be her Gift to Men, in order to a Happy or Unhappy Life,) only that the beginnings of things that are good or bad, proceed from her. However 'tis better to have Prudence in Adversity, then to be Fortunate without Wisdom, and that we should owe the Honour

Honour due to our worthy Actions, rather to our Prudence, than to Fortune.

These things therefore, and all others of the same nature, continually revolve in thy Mind, both Day and Night, as well when thou art alone, as when thou art in Company with such as thy self; and never let any thing trouble thee, dreaming nor waking; so shalt thou live as a God among Men. For a Man so living among Immortal Blessings, has nothing of resemblance to a Mortal Creature.

He abolishes all sorts of Divination, as well in other Places, as also in his lesser Epitome; for he denies it to be Substantial; or if it were Substantial, that it any way concerns us. These and other things of the same nature, he has discover'd at large in other Places.

However he differs from the *Cyrenaics* upon the Subject of Pleasure; for they admit not that Pleasure which is stable, but only that which is in motion; but he admits both, as well the Pleasure of the Mind, as of the Body, as he confesses in his Treatise of *Choice and Refusal*; in his Treatise of the *End*, and his First of *Lives*, as also in his Epistle to his Friends in *Mitylene*. In like manner,

Diogenes

Diogenes, in his 17th Book of *Epilects*, and *Metrodorus* in his *Timocrates*, testify the same in these Words, *Seeing then there is a Two-fold Pleasure, that which is stable, and that which is in motion. Epicurus* also himself in his Book of *Choices*, has this Expression, *For Tranquillity of Mind, and Ease from Pain, are stable Pleasures; but Joy and Gladness are plainly in Motion.*

Moreover he differs from the *Cyrenaicks* in other things; for they affirm the Pains of the Body to be more grievous then the Pains of the Mind (for which Reason, Transgressors are punish'd with Corporeal Chastisements;) but *Epicurus* asserts the Pains of the Mind to be the greatest; for that the Flesh is only affected with the present Pain, whereas the Mind suffers under what is past, what is present, and what is to come. In like manner that the Pleasures of the Mind are greater then those of the Body. But he makes it out, that Pleasure is the End, from this Demonstration, because the Dumb Beasts, so soon as they come into the World, are delighted with Pleasure, but are naturally offended with Pain, although they want Reason to distinguish. From an inward Perswasion of the Mind, we therefore avoid

avoid Pain, as *Hercules* when he was gnaw'd upon by the Venome of his Poyson'd Shirt.

*Roaring and Yelling, Gnawing his own
Flesh,*

*The Locrian Mountains, and Eubœan
Hills,*

*With Hideous Groans, and horrid noise
he fills.*

Farther, he holds that the Vertues are to be made choice of for the sake of Pleasure, and not for their own sake; as Physick is made choice of for the sake of Health; as *Diogenes* testifies in his Twentieth Book of *Choice Collections*; who affirms Vertue to be a sort of Pastime. But *Epicurus* affirms Virtue to be only inseparable from Pleasure; all other things to be separated from it, as being Mortal. And now, to give a finishing Stroke to the whole Work, and to the Life of the Philosopher, we shall add his choicest Opinions, and with them conclude our Book, assuming for our Foundation the main End, which is the Beginning of Happiness.

i. That

Book X. of EPICURUS.

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1. That which is Blessed and Incorruptible, neither acts to the disturbance of it self, nor gives Trouble to any other; so that it is neither affected with Anger nor Favour: For all these things are Signs of Infirmary. [And in other Places, he says, that the Gods are to be contemplated by Reason; of which, there are some who subsist like Numbers, that is to say, separated from Sensible Things; others according to similitude of Shape, from a continual Efflux of Similar Images, resembling Humane Form, but much more perfect.]

2. Death is nothing to Us; for what is dissolv'd, is without Sense; and what is without Sense, signifies nothing to us.

3. The Bounds of the Greatness of Pleasure consist in the being exempted from every thing that creates Pain. And wherever Pleasure is, while it is present and fully enjoy'd, there can be neither Pain nor Grief; much less both together.

4. That which causes Pain does not long endure in the Flesh; and that which is extream, remains the shortest time; and that which in a less degree exceeds that which is delightful to the Flesh, does not last many Days. But in permanent
T Diseases,

Diseases, there is more of Pleasure than Pain in the Flesh.

5. There is no Pleasure in living, unless a Man live Prudently, Honestly and Justly ; nor can a Man live Justly, Honestly and Prudently, unless he live with Pleasure and Delight. He therefore who does not live Prudently, Honestly and Justly, does not live a Life of Pleasure.

6. For the common security of Men, Dominion and Regal Power are naturally good, by what means soever they be attain'd.

7. Some Men desire to become Famous and Illustrious, in hopes by that means to procure Safety among Men to themselves. So that if the Life of such Men be secure, they have receiv'd the blessing of Nature ; but if it be not secure, they miss of that for the sake of which they desire the Propriety of Government contrary to nature.

8. No Pleasure is an Evil of it self ; but those things which create some Pleasures, infect 'em with a World of Inconveniences and Disturbances.

9. If all Pleasure should be rammas'd together, so that all the varieties of it should affect the principal parts of Nature, yet would not Pleasures differ one from another.

10. If

10. If those things which create the Pleasures of the Intemperate and Luxurious, freed 'em from the fear of the Gods, of Death and Pain, and taught 'em the end of Pleasure, we should have nothing then to lay to their Charge, tho they wallow'd in all manner of Delights, as not having any thing to afflict their Bodies, or trouble their Minds.

11. Were we free from all Anxiety, in reference to our Doubts concerning the Gods, our fears of Death, and dread of Pain, we should stand in no need of Philosophy.

12. It is impossible to exempt a Man from his fears, in relation to the Gods, if he be ignorant of the Nature of the Universe, and have his Mind possess'd with the Frights and Terrors of Fabulous Narrations: For without the help of Philosophy, we can never comprehend Pleasure unmixt in its purity.

13. It would be in vain to seek for Security from Men, if we suspect those things that are above, and those things which are under the Earth, and more generally whatever things subsist within the Infinite Space.

14. Security against Men being procur'd in such a degree, that Security which proceeds from repose and recess

from multiplicity of Affairs, is acquir'd by a Faculty enabling us with ease to satisfie our Desires.

15. The Riches of Nature are limited, and easily acquir'd; but as for that same Wealth which false Opinion, and vain Glory covet, there is no end of it.

16. Fortune slenderly accompanies a Wise Man; but the greatest and most important Affairs are administred by his Counsel and Reason.

17. A Just Man is free from Trouble, but the Unjust Man is Besieged by a Thousand perplexities.

18. Pleasure is not encreas'd in the Flesh, when once that which occasion'd Pain by the want of it is taken away, but only varied.

19. The Contemplation of these and other things of the same nature, which affright and terrify the Mind, has prescrib'd limits to the Mind, in reference to Pleasure.

20. Finite Time is capable of equal Pleasure to Infinity of Years, if we measure the limits of Time according to Reason.

21. If the Flesh should admit of Infinite Terms of Pleasure, then Infinite Time must have prepar'd that Flesh.

21. But

22. But if the Mind upon a due consideration of the end and limit of the Flesh, and being freed from the Fears of Eternity, should render Life compleatly perfect, yet would it have no need of Infinite Time; nor would it avoid Pleasure (not then when Troubles and Adversities hasten'd the end of Life) but make its *Exit*, as leaving something of Infinite Life behind it.

23. He who understands the limits of Life, cannot be ignorant how easily that which removes Pain, occasion'd by the Absence of Pleasure, and which renders Life compleatly perfect, is to be attain'd: So that there would be no need of Business, turmoyl'd with Contest and Contention.

24. But as for the subsisting end, we ought to consider it with all the clearness and evidence which we refer to whatever we think or believe; otherwise all things will be full of confusion and uncertainty of Judgment.

25. If thou opposest all the Senses, thou wilt not have any one left to which thou mayst refer thy self, or by which thou mayst be able to judge of the falshood of that Sense which thou condemnest.

26. But if you barely condemn one Sense, without distinguishing between the perspicuity of the same Sense, and

the Opinion annex'd to the Sense, or expecting the nearer approach of your Thought to it, till it be present before the Sense, or without examining the other Motions of the Mind by things seen, you will trouble the rest of the Senses by this Opinion, even to the rejecting all manner of Judgment of the Senses.

27. But if you confirm what you have embrac'd in Opinion, by entring into the present Matter, tho you have discover'd what is false, by that which has not a Testimony from Perspicuity, how well shall you then observe all Ambiguity, and all Judgment to be pronounc'd thereupon, whether Right or not Right.

28. But if at all times you refer every particular Action to the End of Nature, and fail before you come to the end, either by avoiding or adhering to other Things, your Actions will not be conformable to your Words.

29. Among all those things that Wisdom prepares to consummate the Happiness of the whole Life of Man, the greatest and chiefest thing, is the Possession of Friendship. And we ought to believe that the firmest security of Friendship consists in moderate Riches.

30. The same Opinion breeds a confidence in us, that nothing Terrible is Eternal or of long continuance.

30. Of

31. Of Desires, some are natural and necessary, others natural and not necessary; others neither natural nor necessary, but created by vain Opinion. Natural and necessary Desires, *Epicurus* believes those to be, which cover exemption from Pain, as of Drink in the midst of Drouth. Natural and not necessary, those that only vary Pleasure, but remove not altogether Pain; as excess of superfluous Viands. Those that are neither natural nor necessary are the Ambition of Crowns and Statues.

32. Such Desires as create no Pain, if they be not fulfill'd, are not necessary, but contain a profuseness of unlimited Concupiscence, while they seem either hard to be attain'd, or to bring detriment and inconveniences along with 'em.

33. As for those in whom there is a vehement Affection to natural Desires, which create no pain if they be not fulfill'd, these arise from vain Opinion, and contrary to their own nature (not for any use) but through the vain Opinion of the Person.

34. That which is Just in Nature, is a Symbol or Covenant tending to what is profitable; neither to injure one another, nor receive an Injury.

35. Those Creatures that are not able to make Covenants between themselves, nor to injure or be injur'd by one another ; as to them there is nothing Just or Unjust. In like manner , as to Nations that either cannot or will not make the same Covenants, the same thing is to be said.

36. Justice would be nothing of it self, only for the sake of Mutual Society, there is a necessity for the making of Laws and Covenants, prohibiting the doing or receiving of Injury.

37. Nor would Injustice be any thing of it self, only by reason of the fear and suspicion we have , that some Body will revenge and punish the Injury done.

38. 'Tis not for any Body who privately commits a Crime against those mutual Covenants prohibiting Injuries , to think he can escape, though he have escap'd a Thousand Times ; for still 'tis uncertain whether he shall escape or no so long as he lives.

39. According to the common Acceptation, Justice is the same thing to all Men (for it produces something Beneficial in Mutual Society) But according to the private Genius of the Country, and for particular Reasons, Justice is not the same to all Men,

39. Among

40. Among those things which are esteem'd to be Just, that which by Testimony is confirm'd to be beneficial in the Exigencies of common Society, this is accounted Just, whether it be the same or not the same to all.

41. If a Law be enacted, and this Law proves to be no way beneficial to Mutual Society, it is no longer accounted Just. On the other side, if it contain'd what was profitably Just, yet afterwards Time made an Alteration; nevertheless for so long it was Just, because Beneficial, as not being made in vain by those that overlook'd the present Occasions.

42. Hence it is plain, that no new Circumstances arising, whatever new Laws are started inconvenient for the former Occasions, are unjust; but new Circumstances arising, when the Laws before establish'd cease to be useful, then indeed they were just before, but afterwards unjust, because Unprofitable.

43. He who has acquir'd a confidence of Safety from Forreigners, he as much as it lies in his power, makes his own People Partakers of it; if he cannot, at least he does not alienate 'em from his own People; if he cannot do this, he forbears to have any Commerce with 'em,
so

so far as conduces to his own Reasons, and exterminating whatever it was not profitable for him to do.

44. In whose Power soever it is, to procure a confidence of Safety from their Neighbours, those People live most comfortably one among another, as having a firm Faith in each other, and reaping the Fruit of a consummate Familiarity, never lament, as a thing to be pity'd, the untimely decease of their Friends.

Here ends Laertius.

THE

THE
LIFE
OF
P L A T O.

Written in Greek by * Olympiodorus,
and added to the rest by Menagius.

WHEREIN

Many Things are recited, which were
never mention'd by *Laertius*, and some
things otherwise related.

Translated from the Greek, by
J. Philips, Gent.

* Olympiodorus liv'd under *Theodosius the Second*,
to whom he dedicated Two and Twenty Books of Hi-
storical Commentaries, of which some Fragments are
still extant in *Photius*: *Suidas* will have this Olym-
piodorus to be an Egyptian of Alexandria; but
Photius a Theban: Both however make him to be
a Man of celebrated Fame, Eloquent and Perspicuous.

NOW then let us say something of
the Progeny of this Philosopher,
not so much for the sake of enumerating
a

a World of Encomiums in his behalf, but rather for the benefit and instruction of those that adhere to his Doctrine. For this Man was no Ordinary Person, but one that convers'd with the best of Company. *Plato* then is said to have been the Son of *Aristo*, the Son of *Aristocles*, by whom he derives his Pedigree from *Solon* the Legislator. Therefore in imitation of his Progenitor, he wrote a Systeme of Laws in Twelve Books, and a Constitution of Political Government in Eleven. His Mother's Name was *Perictione*, who deriv'd her Pedigree from *Neleus* the Son of *Codrus*. And the Report goes, that an Apparition in the shape of *Apollo*, lay with his Mother *Perictione*, and after that, appearing the same Night to *Aristo*, commanded him to abstain from his Wife, till after her time was out, and that she was brought to Bed. He did as he was order'd, and as soon as *Plato* was Born, his Parents took him, and laid him an Infant in *Hymettus*, with a resolution to offer in his behalf a solemn Sacrifice to the Deities of that Mountain, *Pan*, the Nympts, and Pastoral *Apollo*. But then it was, that as the Infant lay sprawling upon the Grass, the Bees swarming about him, fill'd

fill'd his Mouth with Honey : So that it
may be truly said of him,

*And from his Lips
A Spring of Words more sweet then
Honey flow'd.*

He also calls himself a Fellow Servant
with the Swans, as deriving his Original
from *Apollo*, to whom the Swans are
Sacred.

When he came to Years of Pubertie,
he betook himself to *Dionysius* the Gram-
marian, to learn the common Rudiments
of Letters, of whom he also makes men-
tion in his Dialogue, Entitul'd *Erastæ*.
So far was *Plato* from being ungrate-
ful to the meanest of his Masters.
After him, he made use of *Aristo* of *Ar-
gos*, for his Fencing and Wrestling Ma-
ster ; by whose Name, as they say, he
was then also call'd ; whereas before he
was call'd *Aristocles*, from the Name of
his Grand-father. But he was call'd *Plato*,
because Two parts of his Body were
broader then usually, his Breast and his
Forehead ; as may be seen by his Statues
every where set up. However, others affirm,
that he was not so call'd from the Broad-
ness of the parts of his Body, but from
his dilated, diffus'd and expanded Stile :

As

As it is reported that *Theophrastus* was so call'd from the Divinity of his Language, whereas his true Name was *Tyrtamus*. His Musick Master was *Draco*, the Disciple of *Damo*, mention'd by him in his *Political Institutions*. These Three things Children were taught at *Athens*, I mean Grammar, Musick and Wrestling, and this not without good consideration; for they were taught Grammar, that they might be able to cultivate their common Discourse; Musick, to tame and domesticate the Mind; and Wrestling to exercise the Body, and preserve it from being soften'd by the Effeminacies of Incontinency. Therefore he introduces his *Alcibiades*, initiated with these Three Fundamentals of Education. For which Reason says *Socrates* to him, *You refus'd to play upon the Flageolet, &c.* He also betook himself among the Painters, from whom he learnt the mixture of Colours, as he relates in his *Timeus*. After this, he was bred up among the *Tragædians*, under the most famous Masters in *Greece*. And to them he adher'd, in order to learn the Sententious and Majestick part of Tragedy, as also the Heroic Sublimity of the Arguments. He also apply'd himself to *Dithyrambics*, in honour of *Bacchus*, Sirnam'd the President of Generation: For
Dithy-

Dithyrambic Hymns are consecrated to *Bacchus*, from whom they deriv'd their Name; *Dithyrambus* being the Sirname of *Bacchus*, as it were issuing forth from Two Doors, *Semele's* Womb, and *Jupiter's* Thigh. For the Antients were wont to call the Effects by the Names of the Causes; as may be observ'd in *Bacchus*. For which Reason *Proclus* says thus of him,

—By long Descent, the Fathers Name
At length to his far distant Offspring
came.

Now then that *Plato* exercis'd himself in *Dithyrambics* is manifest out of his Dialogue, entitl'd *Phædrus*, that breaths altogether a *Dithyrambic* Style; this, as it is said, being the first Dialogue that ever *Plato* wrote. Moreover he took great Delight in *Aristophanes* the Comædian, and *Sophron*, from whom he borrow'd his imitation of Persons in his Dialogues. Nay, he is reported to be delighted with 'em after such a manner, that when he died, there was found in his Bed, an *Aristophanes*, and a *Sophron*, and the following Epigram of his own making upon *Aristophanes*.

The

*The Graces for a Temple safe and strong,
'Gainst all decays of Time, in search full
long,
After much Pains, and difficult to please,
Found out the Soul of Aristophanes.*

Plato also exercises his Comical Humour upon him in his Dialogue, entitul'd *Symposium*, where after he has introduc'd *Aristophanes* well fluster'd, singing a Hymn to *Love*, he makes him seiz'd with a Hickup, so that he could not go forward, but broke off in the midst of his Song. He also compos'd several Tragedies, Dithyrambics, and other Poems; all which he burnt, so soon as he began to keep *Socrates* company; singing the following Verse when he threw 'em into the Fire.

*Vulcan come hither, here imploy thy
Fires,
For Plato now thy flaming aid requires.*

But *Anatolius* the Grammarian repeating the same Words in this City, render'd himself extreamly grateful to *Vulcan*, at the same time Ruler of the Town, to whom he thus address'd himself.

Vulcan

Vulcan come hither , here imploy thy
Fires,
The Towing Pharo's now thy Aid re-
quires.

'Tis reported, that when *Socrates* re-
ceiv'd him into his Society, that he had
a Dream, that a new fledg'd Swan came
and sate in his Lap, and that in a mo-
ment the same Swan being cover'd with
Feathers, flew into the Air, and made a
shrill noise, greatly delighting all that
heard it. From whence they prog-
nosticated the future Glory of the
Man.

After the Death of *Socrates*, he made
use of *Cratylus* the *Heracitian* for his
Master, in memory of whom he wrote
a Dialogue bearing the same Name, be-
ing Entitul'd *Cratylus*, or concerning the
right signification of Names.

After this, he took a Voyage into *I-
taly*, and there finding that *Archytas* had
set up a School of *Pythagoræans*, he
made choice of a *Pythagorean* Master of
the same Name; and therefore it is that
you find him making mention of *Archy-
tas*.

But because we ought to believe the Philosopher to be a great Admirer of the Works of Nature, he sail'd away for *Sicily*, to contemplate the Fiery Furnaces of *Ætna*, and not for the sake of the *Sicylian* Riot, as thou Noble *Areſtides* haſt reported.

While he reſided at *Syracuse*, with the Tyrant *Dionyſius* the Great, he endeavour'd to have chang'd the Tyranny into an Ariſtocracy; for which Reason he inſinuated himſelf into the Tyrant's Favour; and being ask'd by him, *Whom he thought to be the moſt Happy among Men?* (For *Dionyſius* thought the Philoſopher would have flatter'd him) *Plato* preſently answer'd *Socrates*. Upon that, being again ask'd, *What he thought to be the Duty of a Man who intended a Right Adminiſtration of the Government,* he answer'd, *To improve for the better the Condition of his Fellow Citizens.* Being ask'd a Third time, *Why then ſeems it to thee a ſmall thing, to give right Judgment?* (For *Dionyſius* had acquir'd a high Reputation for doing Juſtice,) he with an undaunted Courage, made Answer, *'Tis a ſmall thing indeed, and the meanest part of a Ruler's Duty; for they that pronounce Juſt Sentences, are no more than Botchers that patch up the Rents of*
of

of Garments. A Fourth time being ask'd, *Whither a Tyrant might not be thought to be a Man of Valour and Fortitude?* The most Timorous of all Men, answer'd he, for he is afraid of the Barber's Rasors, lest they should cut his Throat: Which incens'd *Dionysius* to that degree, that he commanded him to depart *Syracuse* before the Sun went down.

Now the Reason of his Second Voyage into *Sicily* was this. After the Decease of *Dionysius* the Great, *Dionysius's* Son succeeded him in the Tyranny, whose Mother's Brother *Dio*, had contracted an intimate Acquaintance with *Plato* during his first Residence in *Sicily*. *Dio* therefore writes to him, that if he would put himself to the trouble of a Second Voyage, there was great hopes that the Tyranny might be chang'd into an Aristocracy. Upon which he made a Second Voyage, but being accus'd by *Dionysius's* Guards, as if he had a Design to set up *Dio*, and pull down *Dionysius*, he was apprehended, and deliver'd to *Polis*, a Merchant of *Egina*, with Orders to sell him for a Slave. *Polis* therefore carrying him to *Ægina*, met there with *Aniceris*, the *Libian*, bound for *Elis*, to run a Chariot Match with Four Horses. This Man buys *Plato* of *Polis*, believing he should

win more Honour by his Bargain, than by winning his Chariot-Race. Concerning whom *Aristides* has this Saying, *That no body had known*. *Aniceris*, had he not bought *Plato*.

But the occasion which constrain'd him to take his Third Voyage into *Sicily*, was more generous. *Dio* being Sequester'd, and depriv'd of his Estate by *Dionysius*, was moreover cast into Prison. Thereupon he writes to *Plato*, that *Dionysius* would set him at Liberty, if he would come to him; who willing to succour his Friend, for that Reason readily undertook his Third Voyage. And so much for the Philosopher's Travels into *Sicily*.

Now you must know, that he also Travell'd into *Egypt*, that he might converse with the Sacerdotal Orders; and there he learnt several things that concern'd the Mysteries of the Priesthood. Therefore in his *Gorgias*, he Swears, *No by the Dog, which is the Egyptians God*. For the same use that the *Greeks* make of Images, the *Egyptians* make of Living Creatures, as Symbols of the several Gods to which they are consecrated.

Being also desirous to converse with the *Magi*, because he could not get among 'em by reason of the Wars at that time with the *Persians*, he made a trip into *Phœnicia*, and lighting upon the *Magi*, who resided in that Country, he learnt *Magic*. Therefore in his *Timæus*, he seems to be skill'd in the Art of South-saying, relating and discoursing of the Prognostications taken from Inspections of the Livers and Bowels of Beasts. But these things ought to have been recorded before his Three Voyages into *Sicily*.

At length coming to *Athens*, he set up a School in the Academy, and divided a part of the Exercising Place, into a Temple, which he dedicated to the Muses. And *Plato* was the only Man with whom *Timon* the Man-hater would voutsafe to converse. He also drew by a kind of inward compulsion, to be instructed by him, both Men and Women, who came to hear him in Mens Apparel: And indeed he made out his Philosophy to be worthy of all their Labour and Industry; for he avoided the Dissimulation of *Socrates*, and his frequenting the Market-places, and Work-houses, and his hawking to be Popular among the Mobile. In like manner,

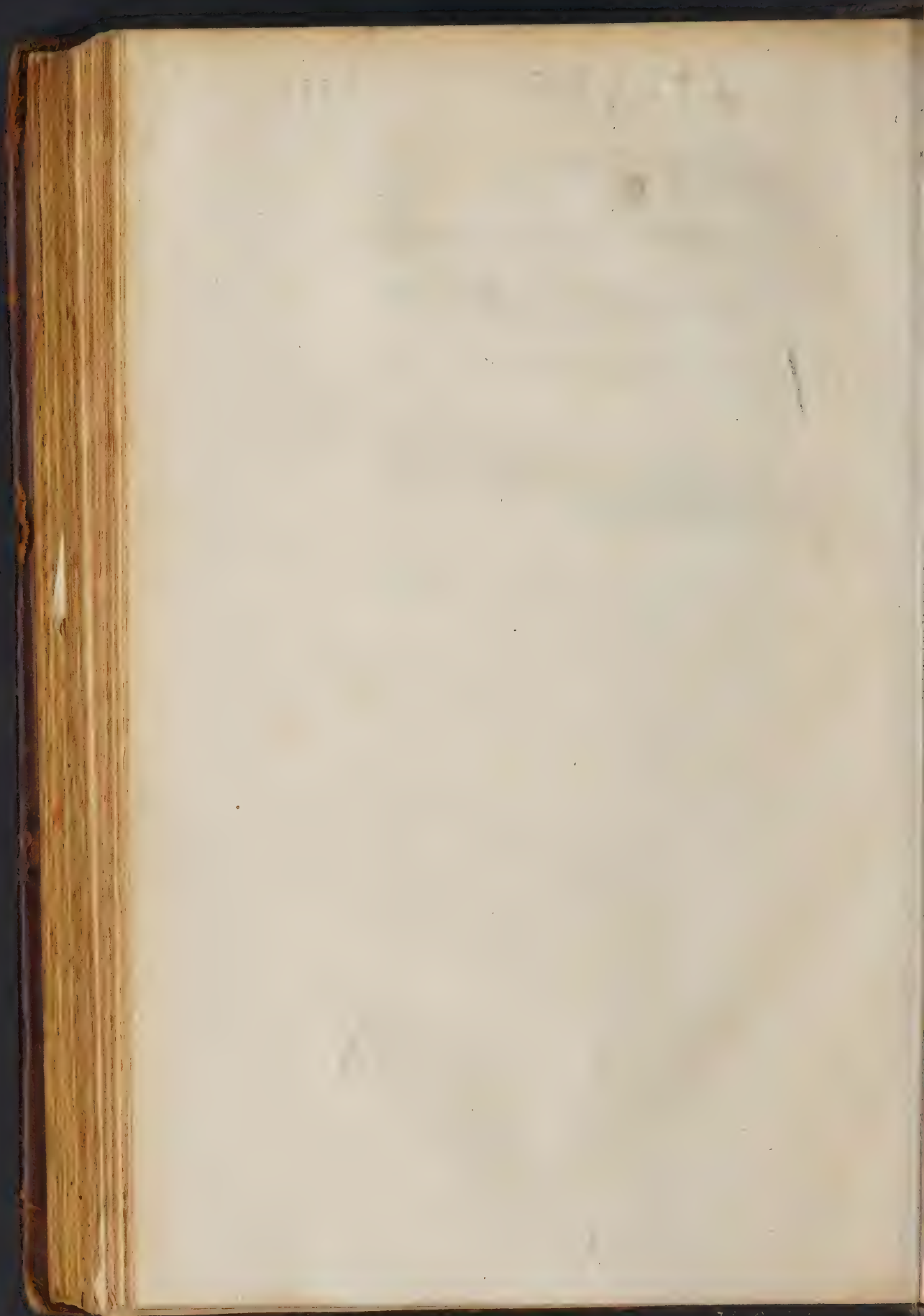
manner, he shunn'd the Majestick Pride of the *Pythagoreans*, their Doors kept shut, and their *Ipsè dixits*, as being willing to shew himself more Communicative and Complaisant to all Men.

When he drew near his Death, he seem'd in a Dream to be turn'd into a Swan that flew from Bough to Bough, and by that means gave the Fowlers that pursu'd her, a more then ordinary trouble. Upon which, the *Socratic Symmias* made this Interpretation, that he should not be easily unfolded by those who afterwards should go about to comment upon him: For that Commentators are like Fowlers or Hunters, while they are all in diligent search after the meaning of the Antient Authors. And indeed, he above all Men is difficult to be understood, for that, like *Homer*, he may be taken which way you will, either Phisically, Ethically, or Theologically. For these Two Souls are look'd upon to have been Compleat in all their Numbers, and therefore both of them may be many ways expounded. After his Decease, the *Athenians* made him a Sumptuous Funeral, and order'd to be inscrib'd upon his Monument,

Asclepius

Asclepius here, and Plato more Di-
vine,
Both lye Entomb'd, whom great Apollo
gave
To the Distressed World with this De-
sign,
That one the Body, one the Soul might
save.

And thus much concerning the Pro-
geny of this Philosopher.



A Continuation of

Diogenes Laertius :

Wherein is contain'd the

LIVES

Of several others of the

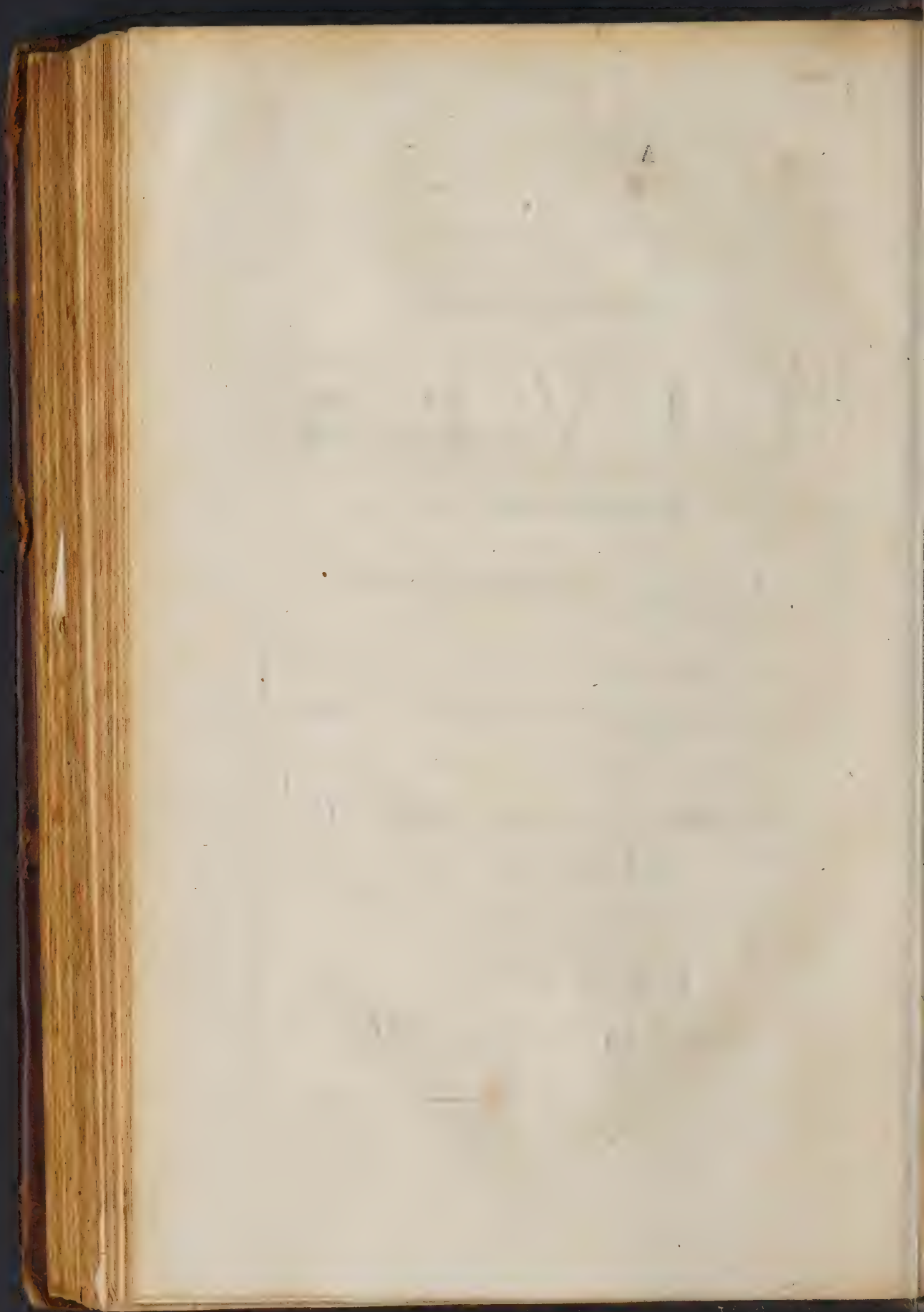
. Ancient Philosophers. .

Written in Greek by Eunapius of Sardis.

Translated from the Greek, by
E. Smith, M. A.

L O N D O N ;

Printed in the Year 1696.



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THE
 LIFE
 OF
 PORPHYRIUS.

PORPHYRIUS was a Native of Tyre, the chief City of the Ancient Phœnicians ; nor were his Ancestors Persons of mean Condition. Having therefore had a decent Education, he made

made such Progress, and profited so well, that he became a Hearer of *Longinus*, and in a small time grew to be an Ornament to his Master. Now *Longinus* at that time, was accounted a kind of Living Library, or a Waking Study, and was permitted to judge of the Ancient Author, as many others were before him, among whom, was *Dionysius* of *Caria*, more Famous than all the rest. As for *Porphyrius*, he was first of all call'd *Malchus*, among the *Syrians*, which in their Language signifies a King. But *Longinus* call'd him *Porphyrius*, deriving his Name from the Royal Colour of his Garments. From him he had a Sublime Education, and arriv'd to the same Perfection in Grammar and Arithmetick with himself; only his Mind did not bend that way, and therefore he form'd a new kind of Universal Philosophy. For *Longinus* far excell'd all the Men of his Age, inso-much that there are Extant a great number of his Books, and his Works are admir'd. So that if any Man condemn'd any one of the Ancients, his Opinion seldom prevail'd, till the Judgment of *Longinus* had approv'd it. Being thus instructed from his Tender Years, and admir'd by all Men, *Porphyrius* was desirous to see the far fam'd City of *Rome*,
that

that he might measure the Worth and Greatness of the City, by the Wisdom he found in it. As soon as he arriv'd there, he became acquainted with the Celebrated *Plotinus*, and taking no notice of all the rest, apply'd himself wholly to his Society. Where filling himself with Learning, and still drawing from those Fountains of Words and Treasuries of the Philosophers Mind, yet still unsatisfy'd, for some time, as he says himself, he held out; but at length overpower'd by the bulk of his Master's Learning, in hatred of his own Body, and his being a Man, he sayl'd into *Sicily*, crossing the Frith of *Charybdis*, through which *Ulysses* is said to have sayl'd, neither enduring to recall *Rome* to his Memory, nor to converse with Men.

Thus at the same time abandoning the Causes of his Sorrow and Delight, away he hasten'd to *Lilybæum* (which of the Three Promontories of *Sicily*, is that which stretches forth, and looks toward *Africa*) where he lay bewailing himself, and macerating himself with Hunger, and abstaining from all manner of Food, and withal avoiding all Human Conversation. Nor was the Great *Plotinus* out of the way, in his Conjecture of what was become of him. He track'd him therefore
by

by his Footsteps, and searching diligently after the Young Fugitive, found him, where he lay all along in a sad Condition ; at what time, with a wealthy store of Comfortable Words, he recall'd his Soul just ready to take flight from his Body, and strengthen'd his Body to receive his Soul : And thus reviv'd, he return'd to himself again, and wrote down in a Book the Discourses that pass'd between 'em. After this, *Porphyrus* illustrated with Written Commentaries the Mysteries of Philosophy, wrap'd up by the Philosophers in Obscurity, as the Poets do theirs in Fables, praising the Remedy of Perspicuity, after he had tasted it by experience.

Returning therefore to *Rome*, he fell again to his interrupted Studies, and applying himself to Rhetoric, frequently shew'd himself in publick, to give a Specimen of his Learning. So that both the Senate and Courts of Judicature, gave a high Report of *Porphyrus's* Fame to *Plotinus*. For *Plotinus*, by reason of his Soaring Wit, and his Orations full of high Strains, Obliquities, and somewhat Enigmatical, was not so pleasing to the People, nor did they so greedily hear him. Whereas *Porphyrus*, like a kind of *Mercury's* Chain, let down among Men,
by

by vertue of his various Learning, made all things easie, plain and perspicuous. Somewhere therefore he says himself, and he seems to have wrote it when he was young, that he litt upon an Oracle which was none of the most trivial or vulgar. In the same Book he also repeats the same thing, and after that, discourſes at large of the great Labour and Study that ought to be bestow'd upon those things. He farther adds, that he pursu'd and expell'd out of a Bath, a certain Evil Spirit, by the Inhabitants call'd *Causantha*. His Fellow Disciples, and as he writes himself, Persons of great Worth, were *Origines*, *Amelius* and *Aquilinus*, and that some Volumes written by 'em are extant. But they are of little or no value; for that there is little of Politeness in 'em, though the Opinions which they contain are well enough, and learnedly interwoven with the Discourses. However *Porphyrius* commends 'em for shrewd Men, abounding himself in all the Graces of Writing and Speaking; the sole setter forth and applauder of his Master; leaving no sort of Learning omitted. A Man may therefore well doubt with himself, which is most diligently to be studi'd; whether those things which properly tend to the Matter of Rhetorick,

Rhetorick, or those which carry us to Grammatical exactness; whether those things which depend upon Numbers, or those things which encline to Geometry, or those things which lead us to Musick. For what he has deliver'd in Philosophy and the Sciences, are not to be understood, nor are they to be explain'd by his own Words. As to his Writings in search of Nature, and Magical Operation, I refer 'em to the Sacred Mysteries and Ceremonies. So that this Man may be said to have rambl'd into all sorts of Vertue promiscuously; and that 'tis a hard matter to say which deserves most Applause, whether the Elegancy of his Discourses, or his Assertions, or the sharpness of his Style.

He seems to have been Married, for there is Extant a little Treatise of his, written to his Wife *Marcella*, to whom he confesses himself to have been Marry'd, the Mother of Five Children; not that he expected to have Children by her, but to breed up those which she had already, by reason his Wife had those Children by a former Husband, a Friend of his.

He seems to have liv'd to a very great Age; whence it came to pass, that he left behind him many Observations, contradictory to the Books which he had written

written before ; concerning which, I can think no other, but that as he grew in Years, he alter'd his Opinion.

He is said to have dy'd at *Rome* ; and in his Days, *Paulus* and *Andronicus* of *Syria*, were great Masters of the Art of Rhetorick. Moreover, we conjecture, that his Days might include the Reigns of *Galienus*, *Flavius*, *Claudius*, *Tacitus*, *Aurelianus* and *Probus* ; at which time liv'd *Dexippus*, who wrote the History of those Times, a Person well vers'd in the Liberal Sciences, and a great Logician.

THE
LIFE
OF

IAMBlichus.

Translated from the Greek, by
E. Smith, M. A.

THE next to him was *Iamblichus*, a Philosopher highly Eminent; who was also descended from a Noble and Wealthy Family. He was a Native of *Chalcis*, a City of *Cælo-Syria*, and strook into an Acquaintance with *Anatolius*, who held the Second Place next to *Porphirius*; but far exceeded him, and ascended to the highest Degree of

of Philosophy. After that, he fell in with *Porphirius*, to whom he was in nothing inferior, only in the continu'd structure of an Oration, and the power of Utterance. Nor are there the same Graces nor Politeness in his Writings, nor the same Brightness nor Beauty of Perspicuity. However, they are not altogether Obscure, nor is there any fault in the Style; only as *Plato* says of *Xenocrates*, he had not sacrific'd to the *Mercurial* Graces. Therefore he does not detain his Hearers, nor charm his Reader, but rather seems to discourage him, and bruise his Ears. By reason of his great observance of Justice, he had easie access to the Ears of the Gods; for which Reason he had a Multitude of Followers and Disciples, who flock'd to him from all Parts, desirous of Instruction. Among whom it was a hard matter to judge who was the most Excellent. For there was *Sopater* a *Syrian*, a most Excellent Person, both for Speaking and Writing, *Ædesius*, *Eustathius* of *Cappadocia*, *Theodorus* and *Euphrasius* from *Greece*, all Persons of excelling Vertue, and many others, not much inferiour in Learning and Eloquence: So that 'twas a wonder how he was able to instruct 'em all; seeing he was so gentle and affable to every one.

For he did nothing in favour of himself, but all for his Friends and Disciples, led thereto by the Reverence he bore the Gods. For the most part, he convers'd with his Friends, sparing in his Diet, and imitating the ancient Frugality. In his Computations, he chear'd up those that were present, and fill'd 'em as it were with Nectar. But they who were never tir'd, never satisfied with the enjoyment of his Instructions, were his daily Guests; and spurring on those who were most worthy to speak to him, *Most Divine Master*, said they, *why set you here alone Meditating by your self? without vouchsafing to impart something of your accomplish'd Wisdom to us. Some of thy Servants indeed brought us word, that while thou wert praying to the Gods, thou seem'dst to be lifted from the Ground above Ten Cubits; that thy Garment was chang'd into a Gold Colour, but that after thou hadst done praying, thy Body resum'd its first Appearance, and then descending to the Earth, thou returndst again to thy former Conversation with us.*

At which *Iamblichus*, though not given to Laugh, could not forbear Smiling, and made 'em this Answer, *He who put this Fallacy upon you, was some Facetious Witty Person, but there is nothing of Truth in*

in it ; for the future therefore there shall be nothing done without ye. This Experiment he gave of himself, which the Writer of these Memoirs receiv'd from *Chrysanthius* the *Sardian*, the Disciple of *Ædesius* : Which *Ædesius* was one of *Iamblichus*'s most intimate Acquaintance, and one of those that were concern'd in the above-mention'd Story. He added also great Demonstrations of the Divine Sublimity of the Man.

The Sun was descending from the utmost Limits of his Northern Ascent, at what time he rises with the Cœlestial Sign call'd the *Dogg* ; and then was the time for offering the Sacrifice which was prepar'd in one of the Suburbs. After due performance of the Sacrifices, they return'd to the City, walking a slow leisurely Pace ; there arising a Dispute concerning the Gods, not misbecoming the Sacrifice. Then *Iamblichus* in the midst of his Discourse, with a more then usual Intentness of Mind, and as it were an interrupted Voice, turning to his Friends, with his Eyes fix'd upon the Ground, *We must go another way*, said he, *for they are carrying forth a dead Corps to be Buried not far off*. Having thus said, he took another way which seem'd to him to be less defil'd, and some others there were

who follow'd him, as thinking it a shame to forsake their Master. But the greater part, and those the more obstinate of his Friends, among whom was *Ædesius*, believing their Master somewhat too Superstitious, kept on their way. Presently they met the Bearers, who had Buried the Corps; however they would not alter their Course, but ask'd the Fellows *Whether they went that way before*; who answer'd, *That they could do no less, for that there was no other*. Upon which they acknowledg'd, there could be no Testimony more Divine; affirming that it might be their Defect of Sight or Smell, in both which their Master might have an Advantage above 'em: For which Reason they would make another Trial in a greater thing: To which *Iamblichus* replied, that that was not in his Power, but as Opportunity offer'd.

Some time after, they took a Resolution among 'em to go to *Gadara*. These are certain Hot Baths in *Syria*, celebrated for being the next in vertue to the *Baiæ* of the *Romans*, with which there are no other to be compar'd. Thither then they went in the Summer, and while Masters and Scholars were all Bathing together, a Dispute arising concerning the Baths, *Iamblichus* smiling,
Though

Though Religion forbids me to Reveal these things, said he, yet for your sakes it shall be done; and at the same time he order'd his Disciples to ask the Inhabitants, By what Names the Two lesser Springs, though they were neater and handsomer then the rest, were formerly call'd. To which the Inhabitants repy'd, That they knew not the Reason why the Names were given, but that the one was call'd Eros, and the other Anteros. Immediately, Iamblichus putting his Hand in the Water (for he sat by the side of the Bath, where the Water flows into the Spring) and muttering some few Words to himself, call'd a little Boy from the bottom of the Fountain, Fair Complexion'd, of a Midling Stature, with Gold colour'd Locks, and brightly dangling down his Back and Breast; so that altogether he look'd like one that was washing, and one that had been washed. Upon which, his Friends being in a kind of Amazement, Come said he, let us go to the next Fountain; and rising immediately, led the way himself. Where after he had done as he did before, he call'd up another Cupid, altogether like the former, only that his Hair was somewhat Darker, and more dishevell'd. Both these Children clung about Iamblichus, as if he had been their

Natural Parent : But he presently sent 'em back to their proper Places , his Friends admiring and worshipping the little Deities ; and when he had bath'd himself sufficiently, departed. After this, none of his Friends or Acquaintance durst ask him any more curious Questions, but as it were dragg'd along by such visible Proofs and Demonstrations, submitted their Belief to him in every thing.

Many other incredible things were reported of him, and no less Miraculous, which I was unwilling to commit to Writing, believing it a thing not safe, and hateful to God, to insert into a true and solid History , fictitious and uncertain Fables. And indeed , what I have hitherto reported , I have written with a kind of Religious Awe, afraid that they are meerly Tales and Fictions, only that I follow the Relations of Men, who giving no Credit to others, surrender'd to the conviction of Sense, by what they saw themselves. However it were, none of his Friends that I know of, give us any Account of these things; *Ædesius* himself modestly affirming, that he never wrote any thing to this purpose, nor did he think that any other durst presume so far.

Con-

Contemporary with *Iamblichus*, was the famous Logician *Alypius*, a very little Man, as not being much bigger then a Pigmy; and he that beheld him, would have thought his Soul and his Mind had been no bigger: But it appear'd that the Corruptible part was stop'd in its growth, to enlarge the Cœlestial. Therefore as the famous *Plato* observes, that Divine Bodies are quite different from those that are inhabited by Souls: So a Man may say, that his Body went into his Soul, by which it was detain'd and possess'd as by its Superior. *Alypius* therefore had many Followers: But all his Learning consisted only in Conversation; for he never wrote any thing that ever was made Publick; which was the Reason that all his Scholars flockt to *Iamblichus*, to drink and fill themselves out of a Fountain that always ran over, and could never keep within its own Bounds.

But at length the Fame of both encreasing, it so fell out, that they met one another by chance, like Two Stars; and presently they were surrounded with such a vast Assembly of Hearers, that the Place look'd like a spacious Theater. At that time, while *Iamblichus* sat still, expecting rather to have the Question put to him, then to ask Questions himself.

Alypius

Alypius contrary to all expectation, seeing himself surrounded with such a Press of People, set aside all Philosophical Questions, and addressing himself to *Iamblichus*, Tell me *Philosopher*, said he, which is best, for a Rich Man to be Unjust himself, or the Heir of an Unjust Man? For these Two things admit no Medium. *Iamblichus* understanding where the pinch of the Question lay, and not a little nettled, Most admir'd among Men, said he, this is not the manner of our Disputing, whether a Man abound in outward things, but whether he abound in those Vertues which are becoming and proper for a *Philosopher*: And so saying, he went his way; and he departing, the Assembly dissolv'd.

But after he was gone, recollecting himself, and considering the Acuteness of the Question, he frequently went privately to visit him, and was so delighted with the sharpness of his Wit and pleasant Conversation, that he wrote his Life; and the Author of these Lines chanc'd to lite upon one of his Books: But the Composition was very dark, and the Sense of it was clouded with a thick Mist, not so much for the obscurity of the Sentences, but because it contain'd a certain tedious Dispute, which once

Alypius

Alypius magisterially held, and because there was no remembrance that ever any such Dispute had been. The same Book also mentions a Journey to *Rome*, for which he gives no Cause, nor was it answerable to the largeness of his Soul. Moreover, he tells us, that the Man had many Admirers, but he produces no Testimony of any thing that ever he said or did, that was memorable. But the Famous *Iamblichus* seems to have been guilty of the same fault with some Painters, who painting young Persons in the prime of their Years, being willing to add something of Grace and Beauty to the Picture, in flattery to the Original, disfigure the Resemblance and spoil their own Work. In like manner, he while he strives out of a desire of speaking truth, to praise the Man, tells long Stories of the cruel Punishments and Torments inflicted by the Courts of Justice in those Times, and how grievously People were then oppress'd. But because he was not able, or was else unwilling to declare the Causes, the Pretences and Grounds of those Proceedings, he has confounded the very Form and Lineaments of the whole Life, not leaving any room for the most quick-sighted of Men to perceive that he had an Honour for *Alypius*,

or

or that he approv'd his Constancy and Fortitude, in Danger and Misery; the smartness of his Style, and penetration of his Wit.

Now this *Alypius* was a Native of *Alexandria*, and dy'd a very old Man in his own Country: And after him, *Iamblichus*, after he had planted many Roots, and open'd several Fountains of Philosophy. And the Writer of these Memoirs was one of those who happen'd into this Plenty; for indeed his Followers and Disciples were dispers'd up and down over all the *Roman* Empire. Among whom, *Ædesius* chose *Pergamus*, a City of *Myfia* for the Place of his Abode.

THE
LIFE
OF
ÆDESIVS.

Translated from the Greek, by
E. Smith, M. A.

ÆDESIVS succeeded *Iamblichus* in his School and manner of Teaching; he was one of those who were nobly born, but his Wealth did no way answer the Nobility of his Descent: For which Reason his Father sent him out of *Cappadocia* into *Greece*, to learn some gainful Trade, in hopes to find a Treasure in his Son.
But

But finding at his Return, that he had learn'd nothing but Philosophy, he thrust him out of Doors, as an unprofitable and useleſs Drone, purſuing him, and upbraiding him in his Flight with theſe Words, *Will your Philoſophy maintain you?* Upon which, turning back, *Tes Father*, ſaid he, *and after the beſt manner*, and immediately fell at his Father's Knees. Which his Father hearing, took him home again, and admiring the Genius of the Young Man, provided for him to the utmoſt of his power, and gave him free Liberty to go on with his Study; and when he took his leave of him at his Departure, ſhew'd him all the kindneſs imaginable, and paid him that reſpect, as if he had begotten a Deity, rather than a Son. The Young Man therefore eaſily out-ſtripping all the moſt Famous Maſters of that time, of whom he had been both the Diſciple and Hearer, and having attain'd to ſome Experience and Knowledge of things, took a long Journey out of *Cappadocia*, into *Syria*, to viſit the Celebrated *Iamblichus*, and perform'd it. But ſo ſoon as he ſaw him, and heard him ſpeak, he was ſo taken with admiration of his Words, that he could never be ſatiſfi'd with hearing him. By
which

which means, at length *Ædesius* became little inferior to *Iamblichus*, setting his Inspiration aside, which was peculiar to him; concerning which, I have nothing to write, that I can attribute to *Ædesius*; perhaps, because he rather chose to have that Gift conceal'd, by reason of the Iniquity of the Times. For then the Emperor *Constantine* reign'd, who threw down the most Celebrated Temples in the World, and set up the Structures of the Christians in their Places. Whence it came to pass, that the most Learned Philosophers were constrain'd to a silence befitting their Mysteries, and a Taciturnity becoming their Priestly Office. Therefore the Author of these Lives, being a Hearer of *Chrysanthius*, hardly arriv'd to the knowledge of the True Philosophy, before he was Twenty Years of Age; so hard a matter it was at that time, for *Iamblichus's* Learning to be introduc'd, and taught among us; seeing that after his Death, all the Men of Fame and Learning, were dispers'd and scatter'd up and down, some one way, some another. None remain'd behind, but Men of little worth, and hardly known. For as for *Sopater*, who was the shrewdest of 'em all, by reason of the Sublimity of his Genius, and the largeness of his Soul, he

he slighting the Conversation of other Men, betook himself quickly to the Emperors Court, as if he intended to tame the Fury of *Constantine*, and put a stop to his Purposes, by the force of his Reason; and indeed he arriv'd to that degree of Power and Reputation, that the Emperor was extreamly taken with the Man, and publickly allow'd him to sit upon his Right Hand; which is a thing almost incredible to People that never saw it. The great Courtiers almost ready to burst with Envy, that the Emperor should then begin to learn Philosophy, they like the *Cercopes*, took an Opportunity not to stifle *Hercules* as he lay asleep, but to ruine that Brute *Fortune*, as she lay awake. To that end, they had their private Meetings and Cabals, and omitted nothing to bring about their Infernal Treacheries. Wherefore, as of old among the *Athenians*, no Man how popular soever, durst presume to accuse *Socrates*, whom all the *Athenians* look'd upon as the Living Image of Wisdom, unless *Aristophanes*, who first made an ill use of Drunkenness, Madness, the Dissoluteness of the *Bacchanalian* Feasts, and Insolence of Nocturnal Riot, to introduce Laughter and Derision into Minds corrupted with Debauchery, and by

Lascivious

Lascivious Songs and Dances, had drawn the whole Theater to his Party: He therefore scoffing at the Wisdom of so great a Man, brings him in measuring the Skips of Fleas, and describing the Forms and Figures of the Clouds, and such other Trifles that Comedy invents to move ridiculous Laughter. Finding the Theater thus enclin'd to Pleasure and Voluptuousness, the more malicious sort then undertook to frame an Impious Accusation, and drew Calamity upon the City by the Murder of one Man. For he that duly collects the Story of that City, after the violent Death of *Socrates*, shall meet with nothing egregiously achiev'd, after the perpetration of that wicked Act. Presently the Affairs of that City went to rack, and all *Greece* in her Ruin lost their Liberty.

The same thing we may now foretel from the Snares and Conspiracies against *Sopater*. *Constantinople*, anciently *Bizantium*, formerly supply'd the *Atthenians* with Corn, and it is incredible what Quantities of it were sent from thence. But in our Age, neither the Ships of Burthen that *Egypt* sends, nor the vast supplies out of all *Asia*, *Syria* and *Phœnicia*, nor the rest of the Tributary Provinces, can satiate the Debaucheries of
Y the

the People, which *Constantine* depopulating other Cities, by his Arms subdu'd, has translated to *Byzantium*, only to have the Stage-Applauses of Drunkards over-gorg'd, and vomiting up the Excesses of their Nocturnal Riot, greedy to be extoll'd by the staggering Multitude, and to be nam'd by those who scarce know how to sound forth a Name, but as Use and Custom teaches 'em.

It happen'd by the ill Situation of *Byzantium*, which hinders the entrance of Vessels into the Harbour, unless with a direct South Wind, and this falling out at that time, more frequently then was usual; the People enrag'd with Famine, ran in heaps to the Theater, but were very sparing of their Drunken Acclamations; at which the Emperor admir'd. They who envy'd *Sopater*, laying hold of this Opportunity, then which they thought they could not find a better, and addressing themselves to the Emperor, *Sopater*, said they, *on whom thou hast heap'd so many Favours, by reason of his great Knowledge, which thou extollest, and by means of which he sits in thy Throne, that Sopater has bound up the Winds.* *Constantine* hearing this, and giving easie Credit to it, commanded this Great Man to be Beheaded; and 'tis reported, that his

his Enemies made more haste to take away his Life; then the Command express'd.

The Author of this foul Act was *Ablavius*, Steward of the Imperial Household, to whom *Sopater* was far Superior in Fame and Vertue. And since I have undertaken to make publick in Writing, the Lives of those Men who excell'd in all manner of Learning, and what memorable Acts of theirs have reach'd my Ears, I thought it would be worth while to give some Accompt of those Persons who were their open and profess'd Enemies.

Ablavius who was the Contriver of the Murder, was born of obscure Parentage, and by his Father's side, Low, Mean and Abject; and this is risely still reported of him, nor is it contradicted by any Body. A certain *Egyptian*, of that part of *Egypt* which is call'd by us *Mendesius*, which is one of the Mouths of *Nile*, coming a Stranger to *Constantinople* (and the *Egyptians* are apt enough, even in publick, wheree're they travel, to carry themselves insolently, as being accustomed to do the same at Home) thrust himself into a considerable Cooks Shop, and being both Hungry and Thirsty, as having travell'd a great Journey, call'd

for a Pot of Sweet Wine, which he order'd to be brew'd with Spice, and paid his Money for it. The Mistress of the House seeing ready Money, made haste to get it ready, (now the same Woman happen'd to be a Midwife) and as she was looking for a Cup to draw the Wine, a Woman of the Neighbourhood comes to her, and tells her that a Friend of hers was in hard Labour, and in great Danger, and therefore desir'd her to come away with all possible speed. The She-Cook and Mid-wife hearing this, leaves the *Egyptian*, runs and delivers the Child, and after she had done what was requisite in those cases, comes Home again, washes her Hands, and returns to her Guest; but found him in a Pelting Chafe, because she stay'd so long. The Woman excus'd her self, and told him the Reason. But then the good natur'd *Egyptian* enquiring the time and Hour of the Day, after an exact Meditation upon it, was more greedy to tell what should befall the Infant, then he was to refresh his weary Body, and with a loud Voice, Go, said he, *to the Cook, and tell the New-laid Woman, that she has brought forth a Child that will one day want nothing but the Title of Emperor*; and having so said, he took a swinging Draught, and told the

the Woman his Name. The Infant was call'd *Ablavius*, who became so much the sport of Fortune, that always lov'd Inconstancy and Change, that he grew to be more powerful then the Emperor: So that he put *Sopater* to Death, alledging to a Lawless People, who had then the Government in their Hands, a Pretence more frivolous, than that which was urg'd against *Socrates*. *Constantine* therefore was punish'd for so highly advancing *Ablavius*, and how he dy'd is sufficiently recorded in his History. He left his Son *Constantius* to the care of *Ablavius*, who rul'd in equal Authority with him, after he had shar'd the Empire with his Two Brothers, *Constantine* and *Constance*, which things are most accurately related in the Life of the most Divine *Julian*.

But *Constantius* having obtain'd the Empire, or at least so much of it as fell to his share, from *Illyrium* to *Nisibis*, presently rid himself of *Ablavius*; who retir'd to a Palace which he had formerly built in *Bithinia*, being a place dedicated to Royal Ease and Recess, and there wallow'd in Plenty, all Men admiring, that he would quit the Government. Soon after, *Constantius* sent to his Palace a Band of Armed *Russians*, with Orders to deliver him certain Letters, who when they came

into his Presence, deliver'd him the Letters upon their Knees, according to the Custom of the *Romans*; who then believing himself out of all Danger, receiv'd the Letters with his wonted Pride and Haughtiness, and with a surly and formidable Brow, demanded the Purple Robe of the Soldiers; who answer'd, *That they were only order'd to bring him the Letters, but that they who were entrusted with the Robes, tarried at the Gate.* Thereupon puff'd up in his Thoughts, and high in his Imaginations, he order'd 'em to be call'd in: But then, they laying violent Hands upon him, instead of a Purple Robe, gave him a Purple Death, carving him in picces like a Fowl at a Banquet. Thus was *Ablavius*, (fortunate in every thing else) most justly punish'd for the Murder of *Sopater*.

Things proceeding in this manner, yet Providence not forsaking Human Affairs, the most Eminent of those that were left, was *Ædesius*, who betaking himself by Prayer to Divination, wherein he most confided, expected the Directions of his Dreams. Upon his Prayers the Deity descends, and delivers him an Oracle in Hexameter Verse. He rubb'd his Eyebrows, and though full of Fear, remember'd the Words themselves, but had for-

got

got the Supernatural and Cœlestial meaning of 'em. Thereupon he call'd a Boy to bring him some fair Water to wash his Face and Eyes. Presently the Lad told him that his Left Hand was full of Letters: He look'd, and was sensible that it must be some Divine Admonition; and therefore worshipping his own Hand, and the Inscription within it, he read the ensuing Oracle fairly written upon the Skin.

*Two Lots the Fates have spun for thee
to choose,*

*So fair a Choice, thou canst by neither
lose;*

*If Crowds in Populous Cities please thee
best,*

*And to thy Wisdom loud Applause ad-
dress't,*

*While thou dost Age inform, and Youth
reclaim,*

*Still shalt thou that way win Eternal
Fame.*

*But if a Country Life affect thee more,
To give Perfection to thy Wealthy store,
By Innocent Converse with thy Flocks and
Herds,*

*That leasure to contemplate Heaven af-
fords,*

Then fam'd above the Stars, in blest Abodes,

Thou shalt augment the Number of the Gods.

He therefore choosing as it behov'd him, to take the best course, sought out a little Farm, and prepar'd himself to live the Life of a Shepherd or Goatherd. But because his Fame was spread abroad, he could not conceal himself from those that were desirous of his Learning; who finding him out, surrounded him like so many Hounds in full cry after their Game; and threatend to tear him in pieces, if he went about to hide so much Wisdom among Mountains, Rocks and Woods as if he had not been born a Man, nor had ever understood any thing of Humane Learning. Thus constrain'd, he betook himself to Publick Conversation, and the worst of the Two ways propounded to him; and leaving *Cappadocia*, where he order'd *Eustathius* to take care of his Affairs, and passing through all *Asia*, that courted him all along as he travell'd, at length he settl'd in the ancient *Pergamus*, whither resorted to him both *Greeks* and *Borderers*; his Fame having already reach'd the Stars. But here I think it would be a piece of Irreligion, to pass
over

over those Truths which are reported of *Eustathius*.

All Men confess him to have been a most Excellent Person, one whose Abilities in Speaking, Experience has taught the World. There was something of Witchcraft in the charming sweetness of his Tongue and Lips; something so smooth and delicious in his florid Delivery, that whoever heard him speak and utter his Meditations, forgetful of their own Excellencies, as if they had tasted of the Lost Tree, abandon'd themselves to his *Syren* like Musick. The Emperor therefore sent for him, though he were oblig'd to read the Books of the Christians. He was also not a little troubl'd, because the King of the *Persians* threaten'd him with a Bloody War, as having already besieg'd *Antiochia*, and reduc'd it to a low condition. For he had by a sudden and unexpected Assault taken the Citadel that hung over the Theater, and kill'd with his Arrows a World of People that were there gather'd together. Which being the Condition of the Emperor's Affairs, a Council was call'd, to consult about sending an Ambassador to the *Persian* King; and though formerly it were the custom of the Emperors to choose out their most Celebrated Captains and Commanders,

manders, whenever they had an occasion to send any Embassies abroad, yet now the Emperor being compell'd by necessity, no Person was thought more Prudent, or more proper for the Employment, then *Eustathius*. Being therefore immediately sent for by the Emperor, he made his Appearance, and such a Graceful Eloquence, such a Charming Delivery sat upon his Lips, that they who recommended *Eustathius* to the Emperor, were advanced to higher Dignities, and laden with Favours and Preferments, as being the only Persons whom the Emperor look'd upon to be his Friends. And some there were who resolv'd of their own accords to accompany *Eustathius* in his Embassy, as being desirous to try whether his Eloquence would have the same Charms over the *Barbarians*.

When *Eustathius* came into *Persia*, though *Sapores* was said to be a Person of a Tyrannical and Savage Humour, and difficult of access, and were truly such as he was reported to be, nevertheless when he heard of the manner of the Embassy, and had had something of a Character given him of the Person of the Ambassador, *Eustathius* was forthwith admitted to his Audience: At what time, the

the *Barbarian* admir'd the steadiness and sweetness of his Countenance, though he try'd many ways to terrify and discompose him. But when he had heard him deliver his Embassy with that gravity, that modesty and conciseness, as render'd him soon patient and attentive, he order'd him to withdraw; which he did, after he had surpriz'd the Tyrant with his Elegancy. Not long after, he sent the Gentlemen of the Chamber to invite the Embassador to his Table: He obey'd (for he was one who seem'd to have been a President of Obedience) and as they sate together, he so charm'd the Tyrant with his Discourse and his Delivery, that the *Persian* Monarch was about to have exchange'd his *Tiara*, and his Purple Cassack, glittering with Gems and Precious Stones, with *Eustathius's* Thredbare Vestment. So great a Contempt of Grandeur and Ornamental Pomp, had the Philosopher infus'd into the Barbarous Prince, that he began to accuse of Infelicity those People that kept such a coile about setting out their Bodies. But the Gaudy and Effeminate Courtiers about the King, prevented his good Inclinations, and spoil'd all the rest, pretending that *Eustathius* was a Sorcerer, and perswading the King to answer the Emperor of the
Romans

Romans by way of Expostulation, why, since he had a Court abounding with so many Persons of Splendor and High Degree, he could pick out no Person to send to him, but one that was not much Superior to a Wealthy Vassal.

However greater things were expected from this Embassy then came to pass; But as for this Man, thus much came to my knowledge, that all *Greece* pray'd heartily that they might see him again; and besought the Gods for his Return in safety; and the Oracular Divinations seem'd to favour the Difficulties that attended his Negotiation. But all things ending in Disappointment, (for he did not return) the *Greeks* sent Commissioners to him, choosing out for that Employment, the most Eminent among 'em, for Learning and Wisdom, whose business it was to discourse the Great *Eustathius*, why the Negotiation did not answer the Portents. He having heard the most Famous and Learned in that Art, after he had more deeply contemplated, and more judiciously ponder'd every thing, and after a diligent speculation, examin'd the Bigness, the Colour and Form of the Portents, smiling after his accustomed manner, when he had found out the Truth (for a Lye is not to be told in common

common Converse, much less in a Sacred and Solemn Assembly,) *Those Portents*, said he, *intimated nothing concerning my Return*: Yet, continued he, *in my Opinion, the Deity answer'd nothing contradictory to the manner of Men*; for he answer'd that the Signs were more obscure and later, then to correspond with the *Felicity and good Success of my Transactions*.

After this, *Eustathius* being a Person of so great Fame, took to Wife *Sosipatra*, a Woman who so far exceeded her Husband in Learning, that she almost eclips'd his Glory. Of whom 'tis convenient that we should speak something, to the end we may insert her in the Catalogue of Famous Men; seeing the Splendour of her Name so far diffus'd it self.

She was born in *Asia*, not far from *Ephesus*, where the River *Cayster* gliding through the Country, gives its own Name to the Fields adjoyning. Her Descent was Noble, and her Parents Wealthy; and while she was yet but an Infant, seem'd to scatter Blessedness round about her; such was her Beauty and Modesty withal, that shin'd forth, and adorn'd her growing Years. She had compleated her Fifth Year, when Two Old Men, who had both past the strength of Youth, though

though the one was somewhat ancients then the other, both wearing Hairy Skins, with each a Scrip ty'd to his Side, came to one of the Farms belonging to *Sosipatra's* Parents, and perswaded the Bayliff (which they might easily do) to entrust 'em with the care of the Vineyards. Now in regard the Vintage happen'd to prove beyond expectation, as the Lord of the Soyl, who was then upon the Place with *Sosipatra* at that time very young, soon perceiv'd, the wonder was so great, that they could think it no other then the effect of more then Human Labour: So that the Lord of the Farm invited the Two Old Men to sit down at his Table, and treated 'em very liberally; rebuking their Fellow-Labourers at the same time, and accusing 'em of Sloath or Ignorance, because they never could do the same. But the Two Old Men, after they had so bountifully tasted of the *Grecian* Hospitality, being smitten and wounded with the surpassing Form and Beauty of the Young Girl, *Sosipatra*, We, said they, who keep other things conceal'd and absconded, to our selves, look upon the Civilities we have done you, as a Trifle, nor do we value the kindness we have done; but if thou desirest that we should remunerate thy Table, and those o-
ther

ther Gifts we have receiv'd at thy Hands,
 neither in Money, nor in any other acciden-
 tal and fading Gratifications, but what is
 far above thee, or what thy Wealth is able
 to compass, if thou wouldst have a Blessing,
 the Fame of which will reach the Stars,
 conferr'd upon thy self and thy Estate, per-
 mit thy Daughter Sospatra, to go along
 with us, who promise to be her real foster
 Fathers, for Five Tears. Fear nothing that
 may befall her, least of all her Death, but
 live at ease, and free from care. But be
 careful of walking upon this Farm, till the
 Chariot of the Sun has compleatly measur'd
 the Five Tears. Wealth shall regerminate
 and flow spontaneously from his Farm into
 thy Lap. And for thy Daughter, she shall
 not only prove a Woman, and such as other
 Mortals are, but expect to see her Mistress
 of much more sublime Perfections. Now,
 if thou bearest a good Mind, embrace with
 open Arms what has been said to thee, but
 if thou art suspicious of any thing, then
 reckon as nothing whatever has been spoken.
 Upon which, the Father without speak-
 ing a word, and strook with Fear, de-
 liver'd the Child into their Hands; and
 calling his Bayliff to him, commanded
 him not to let the Two Old Men want
 any thing, nor to be too curious or In-
 quisitive. And having so said, by break
 of

of Day, like a Fugitive, he left his Farm and his Daughter both.

But the Two Old Men, whether Heroes or Dæmons, or whether some other Diviner Natures, took the young Girl alongr with 'em; tho what Mytteries they imbib'd her with, no Man ever knew; or to what Deity they consecrated her, or in what Religion they instructed her, was never discover'd to those that were most curious to inform themselves.

But now the prefixed time was come, that the Lord was to take a general Account of the Profits of his Farm; to which purpose, the Father went to view his Ground. But then the Father neither knew his Child, so much was she alter'd in her Stature and Beauty; neither did the Daughter hardly know her Father; however he reverently saluted her, as if he had met a Woman that had been a Stranger to him. But when the Masters appear'd, and the Table was spread, *Ask the Virgin*, said they, *what Question thou pleasest*. Then the Daughter, *Ask me, Father*, said she, *what besel ye by the way*; who giving her leave to tell him (for by reason of his Wealth, he us'd to ride in a Chariot and Four Horses, which are subject to many Accidents) she told him
punctually

punctually what had happen'd to him, the Words that he said, how he threaten'd his Servant, and the fear he was in, as if she had been in the Chariot with him. Which so amaz'd the Father, that he was not only strook with wonder, but astonishment, believing his Daughter to be some Goddess; and then falling at the Feet of the Two Old Men, he besought 'em to tell him who they were. With much Reluctancy, and after a great deal of Hesitation, they told him, they were Professors of the *Chaldean* Wisdom, so call'd; and this ænigmatically, and looking submissively downward. Upon which, *Sosipatra's* Father fell upon his Knees before 'em, and besought 'em to command his Farm, and to take the Young Virgin into their fatherly Tuition, and to perfect her in the knowledge of their Mysteries; which with a Nod they signified themselves willing to do, for they voutsaf'd not to speak any more. The Father thus certain of their Promise or else instructed by the Oracle, was confirm'd in his Mind; though he wonder'd at the Accident, and at the same time recall'd to his Memory the Verses of *Homer*, relating something Supernatural and Divine of the same kind.

*For then in shapes of Human Guests, the
Gods
Came down to visit the Defl'd A-
bodes
Of Mortal Men, and their proud Cities
view,
T'inform themselves of what before they
knew.*

In like manner, he thought he had litt upon Gods in the Shapes of Men ; and thus full of Thoughts concerning the whole matter, he fell asleep. As for the Old Man, they rising from Supper, took the Virgin aside , and courteously, and with great Circumspection, deliver'd to her the Garment wherein she had been initiated, and adding thereto some few Instruments and Books , order'd *Sofipatra* to seal up all together in a little Chest.

As for her part, she lov'd the Two Old Men no less then her Father ; and by this time day appearing, the Doors were open'd, the People went forth to work, and the Two Old Men went a-field also, according to their Custom. At what time the Virgin ran to her Father overjoy'd, as one that had brought him good
News;

News ; one of the Servants carrying the Chest after her. The Father when he had taken an Account of the Riches that had befallen him, and demanded of the Bayliffs what had been requir'd of 'em for necessary occasions, order'd the Two Men to be sent for , but they never appear'd. Then turning to *Sosipatra*, *What's the meaning of this Daughter*, said he. To which *Sosipatra*, after a short silence, *Now*, answer'd she, *I apprehend what they said to me at their Departure ; for when with Tears they deliver'd these Things into my Hands, have a care Child*, said they, *for we being now to travel to the Atlantick Ocean, will soon return : Which apparently demonstrates 'em to be Genius's ; and so where ever they went , they departed from me.* Then the Father taking his Daughter Home , thus initiated and divinely inspir'd , gave her liberty to live as she pleas'd her self, never minding any thing of her Concerns , only that he was somewhat offended at her Taciturnity.

At length being arriv'd at the Flower of her Age, without the Assistance of any other Masters , she had all the Poets, Philosophers and Rhetoricians by Heart, and what others seldom attain to, without great Labour and Toyl, she unfold-

ed with ease, and almost *ex tempore*. Therefore he thought it convenient to provide her a Husband; and it was beyond all Controversie, that *Eustathius* was the only Man who deserv'd her. She therefore addressing her self to *Eustathius*, and the rest that were present, *Hear me, said she, Eustathius, and you that are here present, bear witness to my Words, I shall have Three Children by thee; and as to what Men call Good, they shall be all Unfortunate: But there is no resisting the Will of Heaven; and thou shalt obtain a beautiful, and no way misbecoming Seat before me, and I perhaps a better: For thy Place is allotted thee near the Moon. But thou shalt not officiate in the Ceremonies of the Gods, nor teach Philosophy above Five Tears, and then thou shalt ascend to the Moon, with a slow and easie Motion. I would also say something as to what shall befall my self, but my Genius forbids me to speak: Which last Words she did not utter, till she had made a considerable Pause.*

After she had thus spoken, she was Married to *Eustathius*: Nor did her Words differ in the least from the Immutable Oracle, for all things fell out just as she said.

¶Twill

'Twill be convenient also to add this farther, to what has been already said, That *Sosipatra*, after the Death of her Husband, returning to her Inheritance in *Asia*, made choice of the Ancient *Pergamum*, in the *Lesser Asia*, for the Place of her Residence, where the Great *Ædesius* always bore her a high Respect, and bred up her Children, though *Sosipatra* was no less diligent to instruct 'em at Home, in the Precepts of her own Philosophy. But while *Ædesius* frequented her House, there was no Body that so much admir'd the Acuteness and Eloquence of *Ædesius*, but all stood in Admiration of the Woman, and ador'd and worship'd her Enthusiasms. Among the rest, *Philometor*, *Sosipatra's* Uncle, being vanquish'd by her Beauty and her Discourse, fell in love with her; and finding her Divinely inspir'd, beyond other Women, his Passion became more Violent, so that he could think of nothing else. The Woman also sympathiz'd with him in his Flame: Thereupon she repairs to *Maximus* (He was *Ædesius's* Familiar and most Intimate Friend, and Inseparable from him) and addresses her self to him. *Maximus*, said she, *a certain Passion troubles me, consider how I may remove it.* He ask'd her what

Passion that might be, which so disturb'd her? To whom she reply'd, *What if it should be Philometor? and certainly it is Philometor, nor does he differ from the most of you. When I perceive him going away, my Heart burns and is moved after a strange manner within me; therefore I desire thee to take some pains in my behalf, and do me an Office of Piety.* Maximus hearing these Words, went forth, swelling with Pride, as disdainning that a Woman should entrust such things as these with a Person who thought himself not unworthy the familiarity of the Gods.

In the mean time, *Philometor* pursues his Amour: On the other side, *Maximus* makes it his Business by Divination, and Inspection of Entrails, to learn what the Womans Fate would be, making use of a profound and powerful Science, in a thing of little Moment. And having perform'd his Ceremonies, runs to *Sosipatra*, and bids her diligently observe whither the same Passion troubl'd her any more after that? She made answer, *that she was no longer obnoxious to it, and reveals the Request she had made to Maximus, what had been done in pursuance of it, and adds the Time and Hour that all things were done, as if she*

she had been present, as also what Portents had appear'd. Then he, falling prostrate upon the Ground, and confessing that *Sosipatra* deserv'd the Name of a Goddess, *Rise Son*, said she, *the Gods will love thee, if thou look'st up toward them, and sufferest not thy Mind to stoop down to Earthly and Fading things.* Which when he had heard, he departed more vain-glorious and inflam'd then before; as he who now had made a certain Tryal of the Divinity of the Woman.

Soon after, it happen'd, that *Philometor* in a Jocund Humour, walking in the Company of several of his Friends, met *Maximus*, who with a loud Voice, before *Philometor* came near him, cry'd out, *The Gods forbid thee, Friend, to burn Wood in vain*; foreseeing perhaps the mischievous Design he had in his Heart: Which striking *Philometor* with a Religious Damp, he look'd upon *Maximus* as a Deity, and surceas'd his Design, deriding his Purpose, and vex'd he had attempted it.

After this, *Sosipatra* look'd upon *Philometor* with a genuine and real Love, admiring him, because he admir'd her. It happen'd one time among the rest, that all her Friends met at her House, except-

ing *Philometor*, who was then in the Country. At the same time also a Question arose concerning the Soul. Upon which, many Arguments going about, after *Sosipatra* had by degrees unfolded the Objections by Demonstrations, and afterwards fell into a Dispute concerning the Soul in general, which part of it was Punish'd, and which part was Immortal, between Enthusiasm, and Bacchanalian Fury, she stopp'd of a suddain, and after a short silence, cry'd out, *What's the Meaning of this? My Friend Philometor is overturn'd in his Chariot, through the badness of the Road, and 'twas a Thousand to one but he had broke his Legs. However his Servants found him well, only that he had burt his Elbows and his Hands, but without any Danger.* Thus she spoke, and so it was; and all People believ'd that *Sosipatra* was present in all Places, and at all Accidents, as the Philosophers say of the Gods.

She died, leaving behind her Three Children; the Names of Two of which, 'tis needless to mention. But *Antonius* in nothing degenerated from his Parents. He chose for his Residence, a Place near the Mouth of *Nile*, which is call'd *Canopus*; applying himself to the Learning which was there taught, and endeavouring

ing to fulfil his Mother's Prediction concerning him ; and such Young Men as were fountest of Judgment, and studious of Philosophy, resorted to him, and the Temple was full of Young Priests. As for his part, he being never accounted more than a Man, and always conversing among Men, foretold to all his Disciples, that after his Death, there should be no Temples, but that all the Magnificent Temples of *Serapis*, should be laid in Ruinous Heaps, and that Fabulous Confusion, and formless Darknes should tyrannize over the Earth. The truth of all which Things, Time made out, so that his Prediction was look'd upon as an Oracle. Only some Effluvioms of the Old Manners, like those of Falling-Stars, were left behind : All other things were dispers'd and scatter'd among a sort of Philosophasters, who made a Gain of their Resemblance of Philosophy ; and most of 'em, like *Socrates* in the King's Por- tico at *Athens*, were in continual danger of being call'd before the Judgment-Seat. All their Philosophy was a Thread-bare Cloak, the remembrance of *Sospatra*, and to tell Stories of *Eustathius* : Also large Sacks full of little Books, more then many Camels could carry, all which they had learnt by Heart. But none of these
were

were written by the Ancient Philosophers ; only a World of Rubbish, such as Imposture and Delusion are wont to extol.

So that after this, the Prediction of *Sosipatra* concerning her Children, became an Oracle ; but I mention not their Names, for 'tis not my Design to intermix the Bad with the Good. But as for *Antoninus* already mention'd, after a short stay at *Alexandria*, he remov'd to *Canopus*, and being highly in love with the Country round about, he gave himself up wholly to the Gods of the Place, and to the Mysteries and Ceremonies there in fashion, and was soon receiv'd into the Society of the Immortal Gods, as being one who careless of his Body, and abstracted from Voluptuousness, applied himself wholly to that sort of Wisdom, which was then unknown to the Prophane Vulgar ; of whom it is convenient that we should say something more.

He made no shew of any Divine Operations, or of any thing that seem'd strange to the common Opinion of Men, afraid perhaps of the Emperor's Genius and Designs, who was addicted another way : Yet all Men admir'd his Constancy, his inflexible and immutable Mind,
and

and all repair'd to him, that went to *Alexandria* upon the score of Trade or Curiosity. Now *Alexandria* was a Populous City, and by reason of the Temple of *Serapis*, another kind of Habitable World. For they that resorted thither from all Parts, were more numerous then the Inhabitants, and after they had pay'd their Duties to the Deity, they flew to *Antoninus*, some by Land, others down the Stream by Water, in Barges, at the same time relaxing their Minds, yet hastning to be serious: And all that were admitted to converse with him, proposing some rational Problem, were abundantly and candidly suppli'd with Platonick Learning. Others proposing more Sublime Questions concerning Divine Matters, met with a Statue; for to such he never spoke a Word, but with his Eyes fix'd, and looking up to Heaven, he stood as it were speechless and inexorable; nor was it ever known that ever easily and readily he enter'd into Discourse concerning those Things. Now that there was something of Divinity in him, nothing after that appear'd; for he had no sooner made his Exit out of the World, but the Worshipp of the Gods at *Alexandria* was quite abolish'd, and the Priests dispers'd; and not only the
Sacred

Sacred Worship was abolish'd, but the very Fabricks were pull'd down, and all things had the same end with the vanquish'd Giants in the Fables of the Poets. And the Temples about *Canopus* underwent the same Fate, *Theodosius* then reigning, and *Theophilus* being Captain of his Guard, another *Eurymedon*,

——Who with Imperial Command,
O're the more fell and Savage Giants
reign'd.

Euethius also at the same time being Governor of the City, and *Romanus* Viceroy of *Egypt*, who never having so much as heard of War, vented all their Anger against Stones and Statues, levell'd the Temple of *Serapis* with the Ground, and rifling away the Consecrated Gifts and Donatives, won a compleat, though never contested and bloodless Victory; for while they fought with only Statues and rich Oblations, they easily became Victors, and then fell to plundering; and it was a part of their Military Discipline, that whatever they stole, they kept conceal'd. But they could not carry away the Foundations of the Temple, by reason of the Weight of the Stones, which for that Reason were not easie to be

be remov'd. Thus these Warlike and Courageous Champions, overwhelming all things with Garboile and Confusion, and stretching forth their Hands, not stain'd with Blood indeed, but foully defil'd with Avarice against Heaven, gave out that they had overcome the Gods, and boasting in their Sacrilege and Impiety, they introduc'd into the Sacred Places, a sort of People which they call'd Monks; Men indeed as to their outward Shapes, but in their Lives and Conversations Swine, who openly committed a Thousand vile and abominable Enormities. Nevertheless, to them it seem'd a great Act of Piety, to trample under Foot the Reverence due to the Sacred Places. For every Body then that wore a Black Coat, and look'd with a sowre and sordid Countenance in Publick, had the liberty to exercise a Tyrannical Authority. Nevertheless this sort of People had attain'd to a wonderful and high Reputation of Vertue; but of these things we have already spoken in our General History.

These Monks also were settl'd at *Canopus*, who instead of Deities conceiv'd in our Minds, compell'd People to worship Slaves and Vicious Persons, and picking up the Bones and Skulls of those whom
publick

publick Justice put to Death for several Crimes, carry'd 'em up and down, and shew'd em for Gods, kneel'd before 'em, and lay prostrate at their Tombs, begrim'd with Dust, and cover'd o're with Filth and Ashes. These were some of 'em call'd Martyrs, others Deacons, others Elders and Overseers of Divine Worship, and of what Prayers and Petitions were to be put up to the Gods, otherwise the most servile of Slaves, us'd to the Whip, and bearing the Scars of their Villanies still upon their Backs, and yet the Earth brings forth such Gods as these. Therefore this Prediction and foresight of *Antoninus*, won him a high Reputation; for that he had foretold to every Body, that the Temples would be turn'd into Sepulchers. In like manner, the Great *Iamblichus*, as we have set forth in his Life, at what time a certain *Egyptian* call'd up *Apollo*, and he appear'd, to the amazement of all that were present, *Never wonder, Friends*, said he, *for it is the Ghost of a Gladiator slain in single Fight*: So that 'tis quite another thing to see with the Mind, then to see with the Deceitful Eyes of the Body. For *Iamblichus* only saw the present Wonder, but *Antoninus* foresaw the future Event: And that was the only thing that troubl'd

troubl'd him ; for his End was placid and without Pain. in a very Old Age , to which he arriv'd with a continu'd Series of Health, exempt from all Diseases, but somewhat malign'd by the more Zealous sort , because he had foretold the Ruin and Prophanation of their Temples.

THE

THE
LIFE
OF
MAXIMUS.

Translated from the Greek, by
E. Smith, M. A.

WE made mention of *Maximus* in the former Life, who was not unknown to the Author of this Book, for that he met with him being then a very Old Man, when the Writer of this was very Young, and heard him speak with a Voice like *Homer's Pallas*, or *Apollo*. The Apples of his Eyes, seem'd to be in a manner winged; his Beard was

was long and white, and the vigour of his Mind appear'd in his Eyes : But whether you heard him speak, or view'd his Person, there was a strange Harmony and Agreement of Lineaments and Vertues. For his Conversation strook both Senses alike, while it was a hard matter to brook the rowling quickness of his Eyes, or the Volubility of his Eloquence. So that if any one of the most Skilful and Learned Men of that Age, happen'd to enter into Dispute with him, he durst not adventure to return him an Answer. But all Men submitting to his Sentences, observ'd and assented to 'em as Oracles utter'd from the *Tripes* : Such were the Graces that sat upon his Lips. He was well descended, and the owner of a plentiful Estate. He had Two Brothers, but would suffer neither to out-strip him, as being the Eldest. *Claudianus* was the next, who went to *Alexandria*, and taught there, and *Nymphidianus*, who profess'd with great Applause at *Smyrna*.

This Man was of those who were plentifully instructed by *Ædesius*, and was the only Person thought worthy to be *Julian's* Master ; all others being remov'd or postpon'd by the Emperor *Constantine*, of which we have wrote more particularly in the Life of *Julian*. For

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the Progeny of *Constantine* decaying, *Julian* was only left, by reason of his tender Age and his Mildness, much contemn'd. Yet he was serv'd and waited on by the Emperor's Eunuchs, and others who were plac'd about him, to confirm him in the Christian Religion. But here he shew'd the force of his Wit, and greatness of his Genius; for whatever Books they brought him, he had 'em by Heart, so that his Masters were sorry for the quickness of his Learning, as being afraid they should be too soon at the end of their own Knowledge, and want Instructions to give him. Wherefore they having no more to teach him, nor *Julian* no more to learn, they ask'd his Uncle *Constantine*, that they might have leave to teach him Oratory and Philosophy; which he (so God ordaining) permitted, desirous rather that he should lie idle, and squander away his Time among Books, then think of the Succession, and his Title to the Empire. But when he was declar'd Heir Apparent, having very large Possessions and Revenues in all parts, he walk'd about with his Guard, and a Royal Attendance, and went where he pleas'd himself. Among other Places, he went to *Pergamum*, drawn there by the Fame of *Ædesius's*

desius's Wisdom, who then was very Old and Infirm of Body, having at that time for his most familiar Friends, *Maximus*, the Subject of our present Discourse, *Chrysanthius* the *Sardian*, *Priscus* the *Thesprotian*, and *Eusebius* a Native of *Myndus*, a City of *Caria*.

When *Julian*, who had an Old Man's Head upon a Young Man's Shoulders, was admitted to discourse the Philosopher, he was so smitten with the Vigour and Divinity of his Soul, that he would not leave him; but no less thirsty of his Precepts, then those that are bitten by the Viper call'd *Dipsas*, are greedy of Drink, he resolv'd to take in his Instructions by full Draughts, and withal presented him with several Royal Presents, which the Philosopher refus'd to take; but calling back the Young Prince, *Thou art not ignorant* (said he) *of the most secret of my Thoughts, who hast so often heard my Instructions; nevertheless thou seest how the Instrument and Seat of it is affected, the frame and structure of it being about to dissolve into the Materials of which it was at first compounded. Therefore my beloved Son of Wisdom, for by the Portraiture of thy Soul I knew thee, if thou intendest to do any thing, go and converse with my Children, the Genuine Off-spring*

of my Brain ; there fill thy self even to
 society, with all manner of Wisdom and
 Learning ; but if it be thy chance to im-
 bibe the Mysteries also , thou wilt be a-
 sham'd of thy Being , and of thy being
 call'd a Man. I could wish that Maximus
 were here , but he is gone to Ephesus ; or
 Priscus , but he is sail'd into Greece ;
 so that I have now no other Friends about
 me but Eusebius and Chrysanthius, whom
 if thou wilt voutsafe to hear, the less will
 be the Trouble of my decrepit Age.

When Julian heard him say these things,
 he would not then forsake the Philoso-
 pher, but spent the greatest part of his
 time with *Eusebius* and *Chrysanthius*.
 Now *Chrysanthius* and *Maximus* were
 both of one and the same Mind, and
 their Souls and Thoughts were the same
 in matters of Divinity, and the Opera-
 tion of Wonders. But in the liberal
 Sciences, he acknowledg'd himself in-
 ferior, his Genius not lying that way.
Eusebius also, when *Maximus* was pre-
 sent, avoided Nice Questions of Dispute,
 and the Catches, the Noozes and Laby-
 rinths of Logic ; but when he was ab-
 sent, he glitter'd like a Star in the ab-
 sence of the Sun ; such was the easiness
 and grace of his Discourse. *Chrysanthius*
 also being present, gave him the same
 Com-

Commendations, and acknowledg'd all that was said of him to be truth; and as for *Julian*, he almost ador'd the Sayings of the Man. *Eustathius* also added at the End of his Exposition, *These things are such as really they are, but Impostures that delude and facinate the Senses, are the Oporations of Wonder Workers, raving and wandring after Material Arts.*

When the Divine *Julian* had heard this Epiphonema, or ravishing Conclusion more then once, taking *Chrysanthius* apart from all the Company, *If thou art a Lover of Truth, Friend Chrysanthius,* said he, *tell me clearly, what is the Epilogue of this Exposition.* Then the Philosopher gravely and seriously recollecting himself, *Thou wilt do a prudent Act,* repli'd he, *to pass me by, and ask the Author himself the same Question;* Which afterwards he did, extolling *Chrysanthius* to the Skies for his Admonition.

When they all met together, *Eusebius* repeated the same things over again. Then *Julian* boldly ask'd him what was the meaning that he so often repeated the same Epilogue. Presently *Eusebius* spreading the Nets of his Eloquence, and letting loose the Reins of his flowing Utterance, *Maximus,* said he, *is one of the most ancient Hearers we have, and one*

who has learnt a great deal; and he by reason of the vastness of his Soul, and the capaciousness of his acute Wit, contemning those Demonstrations, and giving his Mind to certain Deliriums, came in great haste to some of us that were met together, and call'd us into the Temple of Hecate, and made many Witnesses of his Folly. But when we arriv'd there, and had saluted the Goddess, addressing himself to us, Sit down here, said he, my Loving Friends, and consider what is to come, and whether or no I differ from the Promiscuous Vulgar. So saying, and we being all sate down, after he had cleans'd a small piece of Frankincense, and murmuring to himself, I know not what sort of Hymn, flew out to that degree of Ostentation, that he smil'd upon the Image of the Gooddeffs, if it might be call'd a Smile. Upon the sight of which, we being all in a kind of Hubbub, Let none of you, said he, be troubl'd at these things, for by and by you shall see the Lamps which the Gooddeffs holds in her Hands, all of a light Flame. And indeed the Lamps that flam'd out of a suddain prevented his Words: But then we recollecting for the present what we had heard of that same Wonder-worker, generally called

* *Θεανδρικός*, Theandricus, rose up and departed. But do not thou wonder at these things,

* An Epithito
by the Hea-
bens given to
Christ.

things, as neither do I, being better instructed by Reason, look upon the thing to be of any moment. When the most Divine Julian had heard all this, Farewel, said he, and apply thy self to thy Books, thou hast discover'd to me the Man I sought. So saying, and kissing Chrysanthius's Head, he hasten'd away for Ephesus, where lighting upon Maximus, he devoted himself wholly to him, and inseparably adher'd to his Doctrine.

At the same time Maximus perswaded him to send for Chrysanthius, and both were hardly sufficient to supply with their Learning, the Capacious Mind of the Young Prince, and teach him fast enough.

But after they had at length supply'd him over to Perfection, as they thought, Julian hearing there was yet something more to be learnt, that lay conceal'd in Greece, with the High Priest of the E-lusian Goddesses, to him he also speed-ed. But the Name of the High Priest at that time, is not lawful for me to reveal; for he initiated the Author of this Book, and introduc'd him among the Eumolpidæ. And this was he who foretold the Catastrophe of all the Sacred Rites, and the Ruin of all Greece, the Author of this Book being at that time

present, and openly testifi'd, that the same Author should be High Priest after his Death; though it were not lawful for one that had been consecrated to other Gods, and had solemnly sworn to observe the Mysterious Oaths of other Priests, to touch the Thrones of the *E-lusian* Deities. Nevertheless, he still affirm'd, that the Author should be high Priest, though he were not a Native of *Athens*. And he arriv'd to that he foretold, that the Ruin and Destruction of the Sacred Rites, should happen in his time; and that he should live to be a Spectator of this Calamity, though condemn'd and disgrac'd for standing up in defence of his Religion: Farther, that the Worship of the Goddeses should cease before his Death, and that he should be depriv'd of his Priestly Office, lose his Title of High Priest, and dye before he came to be very Old. And as he foretold, so it came to pass; for so soon as his Prophetic Lips, who was the Author and Institutor of the * *Mithriac* Ceremonies, had utter'd these things, an Inundation of infinite and unspeakable Calamities pour'd in upon us, some of which we have at large related in our History, and some things we shall also mention here: For when *Ataric* with his *Barbarians*, pass'd the Streights

* Certain Ceremonies consecrated to the Sun.

Streights of *Thermopoylæ*, he over-spread the whole Country before him, as if it had been a level only for Horse Races. Those Streights were betray'd to him by the Impiety of a People of *Greece*, that wear dark brown Garments, who without any opposition, broke in along with him; the Laws and Ties of all Pontifical Institutions, being now dissolv'd and broken. But though we are fallen into a Discourse of what was foretold, yet these things were done afterwards.

At that time, as I said before, the most Divine *Julian* entring into Discourse with the Sacred High Priest, and being fill'd with the Knowledge he so plentifully drew from thence, he set forward as a sharer of the Empire, to meet *Constantius Cæsar*. Then also it was that *Maximus* liv'd in *Greece*, *Ædesius* being dead, increasing as it were by Cubits, in all manner of Learning; while *Julian* obtain'd not only what he would himself, but what he was by a kind of necessity compell'd to. For he being sent with the Title of *Cæsar* into *Gaul*, not that he might rule there alone, but in hopes that the difficulty of the Task would be his Ruin, contrary to expectation, through the Providence of the Gods, he carry'd
all

all before him, it being unknown to all Men, that he was addicted to the Worship of the Gods. He also cross'd the *Rhine*, and subduing all the Barbarous Nations that inhabited beyond that River, safely escap'd several treacherous Contrivances and Ambushments that were lay'd to ensnare him, as we have related in his History.

Then sending for the High Priest out of *Greece*, and entring into several private Conferences with him, he was awaken'd to extirpate the Tyranny of *Constantius*. *Oribasius* of *Pergamum*, and *Euemerus* of *Libya*, which the Romans in their Native Language call *Africa*, were privy to these Translations, which are now accurately set down in the History of *Julian's* Reign.

After he had pull'd down the Tyranny of *Constantius*, *Julian* dismiss'd the High Priest, and sent him into *Greece*, where he was look'd upon as a God, and acted as he pleased himself: He loaded him also with Presents, and sent a Guard along with him, to defend the *Grecian* Rites and Temples.

Soon after, he sent for *Maximus* and *Chrysanthius* by Letters written to both, to the same effect; and they could think no other, but that they were flying to the

the assistance of the Gods. Now these Men being Persons of Industry and experience, and such as joyn'd their Counsels and Consultations together, these Men, I say, awakening their smartness of Inspection, and penetration of Mind, litt upon most cruel and terrible Portents; and having both together consider'd the Signs, *Chrysanthius* in a great Consternation, and with a dejected Countenance, after he had done what he could to suppress his Utterance, *Dearest Maximus*, said he, *we must not only not think of staying any longer here, but of sculking wherever we can find a place to hide our Heads.* When the other rowling up himself, *thou seem'st to me*, said he, *Chrysanthius*, *to have forgot the Learning which we imbib'd from our Youth: But it is the part of us Grecians, who are above the Vulgar, and who have been taught these things, not to give way to the first Assaults of Misfortune, but to put a force upon Nature, till we can meet with one that is able to assist us.* To whom *Chrysanthius* answer'd, *If thou wert able and bold enough to attempt our Relief, then I would never take any notice of these Signs; and so saying, went his way.* But *Maximus* staid behind, leaving nothing omitted, till he had obtain'd

tain'd what he would, and what he desir'd.

As for *Chrysanthius*, he stood as immoveable as a Statue, resolving not to recede an Inch from what he had first conceiv'd and fix'd in his Mind.

All the *Asiatics* therefore resorted to *Maximus*, as well those that were in Power, as those that were dismiss'd from the Magistracy, and the best part of the Senators; and such was the crowding, such were the Acclamations of the People, that *Maximus* could hardly pass the Streets. The Women also pouring themselves out at the Back-doors, ran to *Maximus's* Wife to congratulate her Happiness, and beseeching her to be mindful of 'em. On the other side, she so deported her self, that *Maximus* seem'd like one who hardly understood his Letters in comparison of Her.

Thus *Maximus*, rever'd by all *Asia*, went to the Emperor to discourse and confer with him, but *Chrysanthius* staid behind, at what time, as he told the Author of this History, some *Dæmon* repeated to him in a Dream the following Verse of *Homer*,

Ὁ καὶ Θεοῖς ἐπιπείθεται μάλα τ' ἔκλυον αὐτῇ.

*Who trust in Heaven, and the kind Gods
revere,*

*To them the Gods bow down a willing
Ear.*

After this, *Maximus* with a great Train arriv'd at *Constantinople*, and in a short time he appear'd there in great Splendor; for both the Emperor and all the Nobility visited *Maximus*; there was no distinction among 'em between Day and Night, so grateful were they to the Gods for their present Felicity. Which puff'd up *Maximus* to that degree, that he began to carry himself more loftily at Court, and wearing more effeminate and flowing Garments then became a Philosopher, grew to be more morose, and difficult of access; the Emperor knowing nothing of all this. Therefore, upon the Emperor's Importunity, 'twas thought convenient to send for *Priscus*, and *Maximus* was no less earnest that *Chrysanthius* might be sent for. By which means it came to pass, that both of 'em were sent for separately; *Priscus* out of *Greece*, and *Chrysanthius* from *Sardis* in *Lydia*. For the most Divine *Julian* was so absolutely sway'd by *Maximus*, that he sent to
em

'em both as Friends, and besought 'em as Deities, that they would come to him, and reside in his Court. And hearing that *Chrysanthius* had a Wife, whose Name was *Melita*, whom he also lov'd entirely, and who was likewise Aunt to the Author of this History, the Emperor wrote Letters privately with his own Hand to his Wife, requesting her to use her utmost endeavour to prevail with her Husband not to refuse coming to him. Then calling for the Letter directed to *Chrysanthius*, he enclos'd the other within it, and fixing his Seal to both, sent away the Messenger, to whom he gave some things in charge by word of Mouth, which he thought proper.

Ἡιδίως πεπθεῖν μεγάλας ὀρένας Αἰακίδαο

—More easily to please,

And bend the Heart of proud Eacides.

Priscus therefore went and deported himself modestly; and though they were not the least Number who paid him obsequious Respect, yet he remain'd immoveable, nothing at all exalted by the Pomp of the Court, but rather familiarising the Court, and making it stoop to a Philosophical Life. On the other side,

Chrysan-

Chrysanthius not to be caught with the Baits and Snares of Letters, betook himself to enquire the Will of the Gods, as being immutable and constant, and therefore to be chiefly follow'd. After which, he wrote back to the Emperor, that his staying in *Lydia* was upon the Emperor's account, and only to do him Service; which he also did by the admonition of the Gods. Upon which, the Emperor finding that his sending for him, and his Letters had not wrought their desir'd effect, he appointed *Chrysanthius* High Priest of *Lydia*, together with his Wife; and leaving the choice of other Priests to themselves, he only minded his Preparations for the *Persian* War. In which Expedition *Maximus* and *Priscus* follow'd him, and some others accompanied him to make up the number; a crowd of Men that cry'd up themselves, and puff'd up with Pride, because the Emperor boasted his having such Men about him. But being fallen from those high and splendid Hopes, for the Event of Affairs prov'd ruinous and destructive, *Jovianus* being made Emperor, still continu'd his Affection to those Men: But his Reign was short, and no less to be deplor'd than *Julian's*, had not the same befall'n others as well as them. Then *Valentinianus*
and

and *Valens* attain'd the Empire, at what time *Maximus* and *Priscus* were sent for, and hal'd to Prison as soon as they appear'd ; so different was their being sent for then from *Julian's* Call ; for that was a splendid Call, and a Pompous Summons to Honour ; but in this Second Call, instead of Hopes, apparent Danger shew'd it self, and nothing but the Terror of some great and signal Ignominy, represented it self to the Eyes.

But *Priscus*, without any harm done to him, all Men attesting him to be a good Man and so to have been all along, was dismiss'd, and return'd into *Greece* : At what time, the Author of this History was a young Lad, hardly Fourteen Years of Age.

But as for *Maximus*, whom many both publickly exclaim'd against in the Theaters, and privately traduc'd in their Whispers to the Emperor, 'tis a wonderful Misfortune he underwent ; for besides that they put him to the greatest Cruelties of Punishment, they laid such a Pecuniary Mulct upon him, that never any Philosopher heard of such a Sum in Nature before ; for they thought him to have been infinitely rich with the Spoils of others. But afterwards changing their Minds, they impos'd a small Fine upon him

him, and then sent him into *Lycia* to raise and pay the Money. A Tragedy might be compos'd of his Sufferings, and you shall hardly find a Man that has strength enough of Voice or willingness to dwell so long upon the Miseries of another, as to set forth in Words the manifold Sufferings of so great a Person. For the Scaphism, which is a certain Torment us'd among the *Persians*, was a light thing to what he endur'd. Add to this, the Womanish Scofts of his Tormentors in the midst of his Pains, while his Wife, that wonder of a Woman, stood by, in vain bewailing and lamenting his condition; so that when there was no end of his Torment, stretching forth his Hand to his Wife, *Go Woman*, said he, *and fetch me a Poysonous Draught, to rid me of my Misery*. Presently, she went and bought one, and returned back with it; but when her Husband ask'd for it, she drank it up her self; and immediately expiring, her Relations carry'd her away and buried her. But *Maximus* forbore to drink.

And here all my Elocution fails me, or what ever the whole Race of Poets could sing in praise of *Clearchus*. He was a Native of *Thesprotia*, Wealthy, and of a Prosperous Reputation, who

upon the Revolution of Affairs, while *Valentinian* rul'd in the West, and *Valens* deeply engag'd in Troubles, was not only in danger of losing the Empire, but his Head and Life (for that *Procopius* being in Rebellion with innumerable Forces worrying him on every side, had compell'd him to accept of Conditions) govern'd all *Asia* with Imperial Authority, from the *Hellespont*, to the utmost Confines of *Lidia*, *Pisidia* and *Pamphilia*, and greatly contributed by his Wisdom, to the success of Affairs, exposing himself foremost to all manner of Dangers, and a Mortal Enemy of the Superintendent of the Court, so that his Animosity could not be conceal'd from the Emperor. That Superintendent was nam'd *Salutius*, who had rais'd his Fortune under *Julian's* Reign; and this Man's Sloath, by reason of his Age, *Clearchus* derided, and call'd him *Nicias*; for at that time he had a great desire to plant and confirm his Mind, by the Reading of History, and gathering Experience from thence. So that by that means proving Successful, *Valens* had a great esteem for *Clearchus*, and was so far from taking his Employment from him, that he gave him a greater Command, committing to his care, all that vast Region which

which is now peculiarly call'd *Asia*, which reaches from *Pergamum*, comprehending the Sea-Coast, to the Confines of *Caria*, the Mountain *Imolus* terminating the Bounds of it adjoyning to *Lydia*. And it is a most noble and Wealthy Province; nor is it subject to the Super-intendant of the Court; only, that now the Bounds and Limits of all Governments are in confusion, by reason of the present Com-motions. But then *Clearchus* having obtain'd the Government of *Asia* entire, and in exact Obedience, met there with *Maximus* stretch'd out upon the Rack, and put to miserable Torments.

And here the Place requires that I should relate a Divine Act, (for the unexpected Accident can be justly attributed to no other then a Deity.) He then with a greater force compell'd all the Soldiers that were busily intent upon these Torments, to fly; freed *Maximus* from his Fetters, took care of his Body, and made him his Companion at his Table; and took upon him that freedom of Speech with the Emperor, that he suppress'd his Anger, and gave *Clearchus* liberty to do what he thought good. Therefore after he had dismiss'd *Salutius* from his Employment, he preferr'd *Exonius* to look after the Affairs of the

Court. And as for those Soldiers who had acted the parts of Executioners, or had wrong'd or plunder'd any People through the Misfortunes of the Times, upon some he inflicted the same Punishment, upon others he impos'd round Fines : So that it was in every Body's Mouth, that he was another *Julian* to *Maximus*. He also gave publick Demonstrations of his good will to *Maximus*, though he were not naturally addicted to hunt after the Applause of the Theater, nor at all ambitious of Honour, often saying, that his Restoration of *Maximus* should be his own Act. Wherefore he so order'd it, that many things which had been taken from him, either by stealth or violence, were restor'd to him again : So that he grew wealthy of a suddain, as if he had been call'd again to *Julian's* Court.

And now with a noble Equipage, he went to *Constantinople*, and many People reverenc'd him, beholding the change of his Fortune. His Innocency also as to Magical Operations was clear'd, and this augmented his Reputation. But then, by reason of his renew'd Fame, he began again to be malign'd and envy'd as before. For the Courtiers conspiring together, produc'd a pretended Prophecy, which

which was not for every Body to explain, as being utter'd by some obscure Oracle, and brought it to *Maximus*, as not agreeing about the Exposition themselves, but desirous to know the Truth from him, whom they pretended to be the Author of it. For it was a Conceit spread among the Vulgar, that *Maximus* was privy to the Counsels and Secrets of the Gods, though hidden from others. *Maximus* seriously revolving the matter in his Mind, and diligently weighing every thing quickly, div'd into the hidden Mystery of the Words, and discover'd the truth it self; for he fetch'd out of the Words, such an Exposition, as appear'd to be truer then the Prophecie produc'd; telling 'em, *That there was a Design to ruin him who was then speaking*; not only declaring the Exit of the Persons who were conscious of the Conspiracy, but *That several others also should be put to Death unjustly*; adding one Secret more, *that after a promiscuous Slaughter of all that came to Hand, the Emperor should die a strange Death, and not be deem'd worthy of Burial or a Tomb.* All which Sayings came to pass, as we have more exactly related in our History at large.

For immediately the Conspirators were all seiz'd upon, hal'd to Execution, and

carv'd to Pieces, like Pullets at a Solemn and General Feast. *Maximus* also was torn away and carried to *Antiochia*, where the Emperor kept his Court ; but being by shame deter'd from their Intention of putting him to Death, for that all his Accusations were confuted at his Tryal, and his Prosecutors convicted of Falshood ; and for that he had foretold all things exactly , and therefore thought they should punish some Deity in the Person of *Maximus*, they dismiss'd him, and sent him into *Asia*, together with one *Festus*, a Bloody and Butcherly sort of Miscreant , deeming *Asia* worthy of no better a Governor.

When *Festus* arriv'd there, he put his Orders in Execution, and sway'd by his own Disposition, and the Cruelty of his Nature, exceeded as he pleased himself, indulging his furious Inclinations to Slaughter and Barbarism : For he put to Death both Innocent and Guilty one with another, and massaker'd among the rest, the Great *Maximus*. And this was the Issue of his Prophecie as to himself ; the rest follow'd ; for the Emperor in a great Fight with the *Scythians*, was miserably Slain, and never heard of more ; so that there could not be found the least Bone of him to be interr'd. To this also, Fortune

tune added another Accident much greater and stranger, which the Author of this Book can testifie, as being an Eye-witness of the President: For *Festus* being dismiss'd from his Employment, and going to wait upon the New Emperor *Theodosius*, upon his return, married a Noble Lady, and one that was next to the Imperial Crown. Therefore, that he might shew his Grandeur, and stifle all Clamours against him, he invited to a Solemn and Sumptuous Feast, all that were in High Places, or Honourable for their Extraction.

It was the Third Day of the Kalendars of *January*, according to the *Roman* Account, when all the Guests came flocking to the Feast, congratulating *Festus*. He himself repairs to the Temple of the *Eumenides* or Three Fatal Sisters, though rarely went to worship the Gods, who for that very Reason had put so many to death. When he came there, he related a Dream that had disturb'd him in his Sleep, and in the midst of his Relation, bedew'd his Cheeks with Tears. Now his Dream was this, that he saw *Maximus* put a Halter about his Neck, and drag him to the Infernal Shades, to stand in Judgment before *Pluto*. They who were present, being affrighted at his

Dream, and calling to mind the wicked Life of the Man, fell a weeping also, and exhorted him to beg Pardon, and make his Peace with the Goddesses; who being overrul'd by his Friends; pray'd to the Goddesses, and pay'd his Vows. But as he went out of the Temple, both his Legs failing him, he fell upon his Back, and lay speechless; and being thence carried Home, he expir'd immediately. Which seem'd to be an Extraordinary Act of Divine Providence.

THE
LIFE
OF
PRISCUS.

*Translated from the Greek, by
E. Smith, M. A.*

AS for *Priscus*, we have already spoken many things concerning him, which could not be avoided, because they fell in with the present occasion : But as to his particular Genius, thus much must be peculiarly recorded of him. He was very reserv'd, a deep Concealer of his Thoughts, and one that had collected all the Opinions of the Ancients,

Ancients , and had 'em by Heart. He was a lovely Person, large and well-shap'd, and was thought to be Illiterate, because he could very seldom be brought to dispute, but kept his Opinions to himself as a Treasure ; and therefore he stil'd those Persons Prodigal and Intemperate, that were free in discovering and discouraging their Tenents. And he was wont to say, that they who were non-pluss'd in Disputes, were no more tam'd or Better'd, then they who contradicted the force of Truth ; and that they who were broken with Pleasures, and indulging their Carcases , grew head-strong, and at length became Haters of Reason and Philosophy. For which Reason, he put a Constraint upon himself in many things. He was Slow, but stately in his Deportment , and what he was in his Younger Days , the same he was in his Old Age, baiting not a Tittle among his Friends and Familiar Acquaintance. And therefore it was a Saying of *Chrysanthius* to the Author of this Book, that *Ædesius* was a Person of an expos'd and Popular Genius , and after his Exercises in Learning and Disputes were over, was wont to walk out of the Town, accompanied with the Choicest of his Friends. By this means, the same Master imprint-
ed

ed a kind of Politeness, and Care of Humane Converse in such of his Disciples as he found to be Rude and Blockish; and as for such as he perceiv'd to be forward and Insolent, and fluttering aloft with their Wings more tender, and as ill set on as *Icarus's*, those he brought down by degrees, though with no Design to dip 'em in the Sea, but to humble 'em upon the Land, and reduce 'em to the Model of Civility and good Manners. The same Person meeting with an Herb-woman, curteously beholding her, ask'd her, *Whether she was going*, talk'd to her of the Price of her Herbs, and fell into Discourse with her about the Manuring of a Kitchen Garden. The same thing would he also do with Weavers, Carpenters and Braziers; by which means, the more prudent and moderate of his Disciples, got an insight into these things, more especially *Chrysanthius*, and some others that were like him in Disposition. Only *Priscus* spar'd not his Master to his Face, but call'd him Traytor to the Dignity and Majesty of Philosophy, and Trifler in little Words, fit indeed to blow up the Mind like a Bladder, but no way proper in things of Moment and Concern. Nevertheless being of this Temper even after

after the Death of *Julian*, no body had ever any thing to say to him. Yet he was forc'd to bear with many Affronts of some young Malepart Sparks, and Self Conceits that presum'd a little farther then became 'em, who because they knew a little, thought they knew more then all the World beside. But *Priscus* still kept his grave and reserv'd Humour, and deriding the weakness and folly of Men, arriv'd to an extream Old Age in the Temples of *Greece*; for he was above Ninety Years of Age when he died; while others at the same time, griev'd themselves to early Death, or were cut off by the *Barbarians*. Among whom was one *Proterius*, of the Island of *Cephalenia*, a worthy and good Man, by the Confession of that Age. *Hilarius*, also well known to the Author of this Treatise, a Native of *Bithinia*, who liv'd to be an Old Man at *Athens*, and who philosophiz'd so well in the Art of Painting, against those that were empty of other Learning, that it appear'd *Euphranor* was not dead so long as he could handle his Pencil. So that the Author of this Treatise highly esteem'd and admir'd him for his drawing a Face. Nevertheless, neither could *Hilarius* escape the publick Calamity, who being seiz'd upon
at

at some distance from *Athens*, for he liv'd in the Country near *Corinth*, was put to Death by the *Barbarians*, together with his Family. All which things shall be more at large related in our Universal History (if it so pleases the Dæmon) wherein not only the Actions of particular Men, but Publick Events and Transactions shall be at length recorded.

THE
LIFE
OF

JULIANUS.

*Translated from the Greek, by
E. Smith, M. A.*

Julianus a Cappadocian Sophister, flourish'd in *Ædesius's* time, and had a School in *Athens*: For all the Young Men of *Greece* resorted to him from all Parts, reverencing the Man for his Excellency in Rhetorick, and the vastness of his Wit. There were some others also at the same time, that aspir'd to the same Reputation, and to the same degree
of

of Fame. Among the rest, *Apfines* a *Lacedemonian*, who had got the Name of an excellent Master of the Liberal Sciences ; there was likewise *Epithagos*, and a Crew of Persons of the same Rank : But *Julianus* far exceeded 'em all, in vastness of Parts and Wit ; and they who were below him, were far Inferior to him. His Disciples who were many, and every where dispers'd , as I may so say, were admir'd and belov'd in all Places where they settl'd ; the chiefest of which were *Proæresius* , *Hephestion* , *Epiphanus* the *Syrian*, and *Diophanus* the *Arabian*. *Tuscianus* is also to be nam'd for Honour's sake, for he enter'd into a strict League of familiar Friendship with *Julian*, of whom we have made mention in our History of the Emperor of the same Name. The Author also of these Lives, has seen *Julian's* House at *Athens*, low indeed and but mean, but in every part of it breathing *Mercury* and the *Muses* ; so little did it differ from a Sacred Temple ; which House he bequeath'd to *Proæresius* after his Death. Also some of his Admirers erected Statues in Memory of him, and the Theater was of hewn Marble, in imitation of the Publick Theaters, but much less, and proportionable to the House.

More-

Moreover there was so great a Faction at that time of the Citizens, and the Young Men, the City still cherishing and exercising within her Walls, some Seeds and Remainders of their Ancient Wares, that none of the Sophisters durst declaim in publick, but in their private Theaters, where they muster'd together such young Men as were willing to be their Auditors; not that they ran any risk of their Lives, but to avoid Squabbles and Contentions about Applause, and who had the best Delivery. Thus one time among the rest, it fell out, when most were profoundly silent (for this we must produce as a demonstration of the Learning and Wisdom of the Man) certain of the more wild and fiery Disciples of *Aspines*, laying violent Hands upon *Julian*, and all this about Applause, the matter came to a kind of Civil War; the Issue of which was, that they who had made best use of their heavy and *Laconian* Fists, su'd those whom they had beaten, and put in danger of their Lives. The Cause was referr'd to the Consul, and he to render himself Formidable by his Severity, commands the Master to be apprehended, and all that were accus'd, to be seiz'd and bound, as if they had been guilty of Murther, (though

(though the Proconsul, considering he was a *Roman*, seem'd to be none of the most Illiterate or ill bred.) *Julianus* according to his Summons appear'd, and with him *Apfines*, though he was not Summon'd, but to defend the Cause of the Accusers. And now the Accusation was stated, and the Doors were open'd to the Prosecutors: But it so fell out, that one *Themistocles* an *Athenian*, and one that was very proud of his Name, presided at *Sparta*, then a Place of Confusion and Disorder, a Man of a Headstrong rash Humour, and the Original of all the Mischief.

At length the Consul casting a surly frowning Look upon *Apfines*, said, *Who sent for you hither?* Who answer'd, *That he only came solicitous for the safety of his Children.* Then the President concealing in his Silence the Drift of his Mind, the Prisoners and they that were beaten, enter'd, together with their Master, their Hair all towz'd and bloody, and Bodies black and blew, insomuch that the Judge himself seem'd to pity 'em. Then the Accusers being permitted to speak, *Apfines* was about to begin: But the Proconsul taking him up; *This*, said he, *is what the Romans do not approve; but let him that begun the first Accusation, go on*

with the Second. Here all their Preparations fell to the Ground, by reason of the smartness of the Judgment. *Themistocles* being thus constrain'd to speak, his colour chang'd, he stood in a brown study, biting his Lips, and looking upon his own Party, and whispering some of 'em in the Ear, ask'd 'em *What they intended to do?* For they came with a full intention to have fill'd all with Clamour and Noise, so soon as the Master began his Defence. Therefore they were very Silent, and in great Confusion; great Silence in the Hall, because no body durst speak; great Confusion among the Prosecutors, because they knew not what course to take. But then *Julian* with a submissive and lamentable Tone, besought the Court that he might have leave to speak. Upon which, the Proconsul, *None of you Masters*, said he, *that come prepared, shall speak in this Cause, nor shall any of the Scholars of any Party clap him that speaks; and by and by, you shall see how Just and Sacred the Laws of the Romans are.* Therefore let *Themistocles* go on and finish his Accusation, and then let him undertake the defence of the Cause, whom thou shalt judge to be the best Spokesman.

Here all People held their Tongues, while *Themistocles's* Name was expos'd to Laughter and Derision. On the other side, *Julianus* the Sophister, undertaking the Defence of the Accus'd against the first Accusation, *Thou*, said he, O *Proconsul*, through thy most excellent and surpassing Equity has so order'd it, that the *Pythagorean Aspinus* is oblig'd to hold his Peace, though he, of right, ought to have learnt this long before, who has always been teaching his Scholars *Pythagorism* and *Taciturnity*; but if it be thy Pleasure that a Defence shall be made, command that one of my Friends, *Proæresius* by Name, may be releas'd from his Bonds, and be thou judge whether he has been taught from a Youth, *Atticism*, or *Pythagorism*.

After the *Proconsul* had courteously and kindly granted his Request, as *Tuscianus*, who was present at the Tryal, related to the Author of these Commentaries, presently *Proæresius* was brought forth from among the Prisoners, the Master of 'em bawling out with a loud and strong Voice, like those that encourage the Wrestlers at the Public Games, Go on, *Proæresius*, now is your time to speak. Then he, beginning with an Exordium, which *Tuscianus* could not retain in his Memory, but only gave me the substance

of it, and which tended to move Compassion upon the Sufferings of the Prisoners, was going on with the Applause of the Master : For as it happen'd, the Orator had intermix'd in his Præludium, an Expression which shew'd the Rashness of Proconsular Command, as condemning it for a piece of Injustice, that they should suffer such Things after Probations upon the Accusation stated.

The Proconsul hung down his Head, astonish'd at the weight and Acuteness of the Words. Moreover, he admir'd at the sweetness of his Manners, and the Elegancy of his Gestures ; so that when all were ready to have clapp'd him, but fearing the Prohibition of the Proconsul like a Thunder-clap, stood in a Profound and Mysterious Silence, *Proæresius* began another Proæm, the beginning of which *Tuscanus* remember'd, and repeated to me. *If then it be lawful to commit Injuries, and accuse the Innocent without fear of Punishment ; if it be lawful to believe the Accuser, before Defence made, let it be so, let this be Themistocles's City.* At which Words, the Proconsul leap'd from his Seat, and putting off his Purple Robe, which by the Romans is call'd *Trabea*, as grave and inexorable a Magistrate as he was, like a
Young

Young Man, he clapp'd and applauded *Proæresius*. The same did *Apsines*, though not of his own accord; but there is nothing more compulsive then necessity.

Then *Julianus* ordering the Hall to be clear'd, and taking only along with him, the Master of the Prosecutors, together with *Themistocles* and the *Lacedemonians*, put 'em in mind of the Scourgings practis'd in *Lacedæmon*, upon the Innocent, and what they had suffer'd at *Athens*.

After this, having obtain'd a Great Name in *Athens* among his Disciples, he ended his Days, leaving his Friends contending one among another who should add most Honour to his Funeral.

THE
LIFE
OF

PROÆRESIUS.

Translated from the Greek, by
E. Smith, M. A.

WE have spoken of *Proæresius* abundantly in the foregoing Life, and in our Historical Commentaries more at large; and now 'tis time that we should say something more accurately, as being well known to him, and admitted to partake of his Eloquence and Converse. And indeed he was a Master who perform'd great things, to the delight of others,

others, and whose Fame reach'd Heaven. Nevertheless, I do not speak all this to please my Master, though his kindness and favours were inexpressible to the Author of this Treatise. For the Compiler of this History, cross'd over out of *Asia* into *Europe*, and arriv'd at *Athens* in the Sixteenth Year of his Age; about which Years his Chin began to be downy, and he had a Curling and Thick Head of Hair, which by reason of the many grey Hairs that were intermix'd among it, shon like Silver, and glitter'd like the Froth of the Sea. Then was *Proæresius* about Eighty Seven Years of Age, as he said himself. Yet his Body still flourish'd, as being sustain'd by the Youth and Vigour of his Soul. So that the Author of these Writings, thought him incapable of Old Age, and stuck to him as a Deity that had appear'd and invited him, though he had no Business with him.

The Author landed at the *Piræum*, about the first Watch of the Night, being seiz'd with a violent Fever in his Voyage, and accompanied with several others of his Friends and Relations. At that time of the Night, before we could perform any of the accustomed Duties (for the Owner of the Ship was an *Athenian*,

and many of those that design'd for this or that School, stay'd in the Harbour all Night) the Master of the Vessel went to *Athens*, the rest that design'd for *Proæresius* going along with him; and as for the Author not being able to stand, he was carried by Hands, the Bearers taking their Turns to the City. It was then Midnight, and at that time of the Year when the Sun makes long Nights, as being enter'd into *Libra*, and bending his Career to the South. However, the Master of the Vessel being an old Acquaintance of *Proæresius*, knocking at the Door, carried in with him such a Crowd of Concomitants, as when there happens a Cuffing Bout between Two or Three Boys; so that the whole School was almost fill'd up with the Throng. Of these, some trusted to their strength of Body, others confided in their Wealth; but for the Author who was infirm, he contented himself only with having the Writings of the Ancients in his Mouth. Presently there was great Joy in the House, Men and Women running about from one Place to another; nothing but Merriment among 'em, Sporting, Jestings, Joking. At the same time, *Proæresius* sending for his Friends and Relations, *Maximus* and *Anatolius* order'd 'em when they

they came, to entertain the Guests. Now *Proæresius* was an *Armenian*, a Native of that part of *Armenia* which borders nearest upon *Persia*. But those Two Persons being of the Neighbourhood, entertain'd the Strangers; and some of the Young Men went to the Publick Baths, where they were as merry as Jest and good Company could make 'em; and when they had bath'd themselves, they departed.

But as for the Author, his Distemper increasing, he was wait'd almost to nothing, seeing neither *Proæresius*, nor *Athens*, only seeming to enjoy in Dreams those things which he most desir'd. At which, his Country-men, and those of *Lydia*, were very much troubl'd (and as it is customary to pity those that dye in the Prime of their Age, and to enhance the Parts and Ingenuity of the Young Man, when they think him going) they told such Miracles concerning him, that the whole City seem'd to be in Mourning for him; as if they had been under some great Calamity.

At that time, one *Æschines*, not an *Athenian*, but a Native of *Scio*, who had kill'd not only many that he promis'd to cure, but all that he did but look upon, rushing in among the Mourners, and making

making a great Noise, as afterwards it appear'd. *Let me*, said he, *give this dying Young Man a Potion*; thereupon, believing the Young Man to be half Dead already, they gave him leave to put him out of his Pain. Upon that, after he had open'd the Young Man's Mouth with certain Instruments, he pour'd a Draught down his Throat; and by and by, the Young Man began to speak, as he attested several Years afterwards; for the Potion plentifully loosening his Belly, restor'd his Spirits to that degree, that he open'd his Drowsie Eyes, and knew his Acquaintance again. Thus *Æschines* by this one Act, obliterating all his former Miscarriages, was admir'd by his Patient, and all those who were glad of his Cure; and the Physician after this, coming into high Reputation, return'd to *Scio*, taking his Patient along with him, where he remain'd till he had recover'd his former Health and Strength; and then the Patient enter'd into a strict League of Friendship with his Physician.

Moreover, the Divine *Proæresius*, who had never seen the Author of these Commentaries, but only had many times pity'd and lamented him, so soon as he heard of this unexpected and incredible Cure,

Cure, after he had sent for all the choicest of his Disciples for Learning and Reputation, *I am extreamly glad*, said he, of the Cure of this Young Man, for though I never saw him, yet I was exceedingly troubled for his Sickness. Now then if you will do me a kindness, go and wash him in a publick Bath, abstaining from all manner of Taunts and Jest, and take care of him as my Son. Which was done accordingly, and a more exact Relation shall be given of these things in my intended Annals. Though the Author must acknowledge, that the Providence of the Gods had still a Hand in whatever befel him, through the Care and Good Will of *Proæresius*; nor will he swerve a tittle from the Truth, as to what concerns that great Person; it being then an Oracular Saying of *Plato*, that Truth presides over all that is good among Gods and Men.

But to return to *Proæresius*, such was the Comliness of his Form and Shape, though an Old Man, that it may be question'd whether ever at his Age, any Man were so lovely. And I could not but admire, how the power of Beauty was able to support and keep in repair so lovely a Frame in all the Revolutions of Age. He was tall, almost beyond belief; for he was higher then other

ther Men by a Foot, like a Colossus, to be seen in a Crowd above the Tallest Men of the time.

Fortune constrain'd him to leave *Armenia*, when he was Young, and remov'd him to *Antiochia*; for he did not covet much to go to *Athens*, because he wanted Money; in that only Unfortunate. At *Antiochia*, he lit upon *Ulpian*, a famous Professor of Rhetoric, and in a short time grew to be taken notice of among the chiefest. After he had stay'd with him a small time, he hasten'd with an ardent desire to *Athens*, and *Julianus*; and at *Athens* also, he quickly got the start of all the rest. *Hephestion* also accompanied him; for they lov'd each other entirely, contending in Poverty, as they did for Superiority in Learning. They had each of 'em one Garment, and one Threadbare Cloak between 'em; besides Three or Four Coverlets, declaring their Antiquity, by their being thicken'd with Domestick Slovenry for want of Washing. So that they might be said to be Two Bodies and one Man, as *Geryon* is by the Fabulists reported to have consisted of Three Bodies. Therefore when *Proæresius* appear'd in public, then *Hephestion* was invisible under his Coverlets, and exercising himself in his Studies.

Studies. And so it was with *Proæresius*, when *Hephestion* went Abroad; such was their Extream Poverty. However *Julianus* inclin'd with a greater Affection to *Proæresius*; to him his Listning Ears were open, as being astonish'd at the vastness of his Parts and Learning. But after the Death of *Julianus*, the City of *Athens* being eager to choose a Successor that might equal him in Fame and Learning, and many Competitors for the Place appearing, so many, that it would be troublesom to enumerate 'em, by the General Suffrages of all, *Proæresius*, *Hephestion*, *Epiphanius* and *Diophantus* were chosen. *Sopolis* also got in by way of Intrusion, the Suppliment not being minded, and *Parnasius* also of the meaner sort. For by the *Roman* Law at *Athens*, 'twas requisite that there should be a great many, some Hearers, and some Readers.

These then being thus Elected and Constituted, some were call'd by the name of the Lower Sort, whose Authority extended not farther then to the Seats and Pulpit, which were under their Jurisdiction. Soon after, the City was divided in their Opinions, which were the Chiefest and most Excellent Sophisters; and not only the City, but all the Nations

tions subject to the *Romans*. Nor was the Contention singly about the Eloquence of particular Persons, but which Nations produc'd most Eloquent Men. The *East*, as a kind of Honorary Reward, was allow'd to *Epiphanius*: *Diophantus* shar'd *Arabia*: *Hephestion* in veneration of *Proæresius*, left *Athens*, and quitted the Society of Men. All *Pontus*, and the Neighbouring Nations, sent their Scholars to *Proæresius*, admiring the Man, as a peculiar Ornament of their Country. The *Hellespont* also, and all *Bythinia*, adher'd to him; as also all *Caria*, *Lycia* and *Pamphylia*, and whatever is included within the Limits of the Mountain *Taurus*. *Ægypt* likewise, by reason of his Fame for Eloquence, stuck to him as his proper Inheritance; and whatever stretches forth beyond *Ægypt*, as far as *Libia*, and is circumscrib'd by unknown, yet well inhabited, Limits. We have spoken of these things more at large; for that afterwards those Nations found several of their Youth to be corrupted, while some being themselves deceiv'd, fell off, and carry'd others along with 'em.

But a great Sedition arising among Men by reason of the Excellency of *Proæresius*'s Wit, the Faction of all the rest prevail'd to that degree, that the
Good

Good Man was constrain'd to leave *Athens*, and they obtained the Primary of the Schools, by corrupting the Consul with Bribes. Nevertheless being in great Want and Poverty during his Exilement, like *Pisistratus*, he return'd a Second time; and while others upheld themselves by their Riches, *Proæresius's* Eloquence procur'd him a sufficient Maintenance; like *Homer's Mercury*, that convoy'd *Priamus* safe to the Tent of *Achilles*, through the midst of his Enemies. Nor was Good Fortune a little favourable to him, in sending a new Proconsul to govern Affairs, who no way approv'd the former Proceedings, nor what his Predecessor had done.

Proæresius therefore by the Emperor's Permission, the Tide being as it were turn'd again, return'd to *Athens* a second time. His Enemies also like so many Snakes and Adders curling their Venemous Tails in folds, began a second time to hiss against him, and make it their whole business to raise all the Batteries and Engines against him they could devise. But they who procur'd the Return of *Proæresius*, being gone before, when he came himself to *Athens* (as *Tuscanus* the *Lydian*, who was an Eyewitness of the whole Affair, gave me an exact

exact Account) like *Ulysses*, after a long Absence, and wandering by Sea and Land, *Proæresius* found very few of his Friends in Health; among whom was also *Tus-cianus*, who by reason of the incredible Novelty of the thing, could not behold him without astonishment. But having met with 'em, and being fill'd with good hopes, he order'd 'em to stay till the Proconsul came; who coming sooner then he was expected, so soon as he was enter'd *Athens*, summon'd the Sophisters together, and confounded their Machinations. They took time and leisure to meet together; but necessity constraining, Problems were propounded to them; to which every one answering according to their Ability, or as they were prepar'd, after loud Humming and Acclamations, they departed. Then of a sudden, the Followers of *Proæresius* were all'd in, who though ignorant of what would happen, appear'd. But then the Proconsul, 'Tis my Opinion, cry'd he, with loud Voice, that all you to Morrow give me your Opinions of a Question that I shall propound to you, and *Proæresius* shall answer for you, or who you please. Which thing when they all openly requested, and with great labour and pain pronounced the Words of *Aristides*, (for they

they were not to speak any thing of their own) that they were not of the number of those that vomited up Words, but of those that spoke with deliberation. The Proconsul bawling out a second time, *Speak Proæresius*, said he: Who rising from his Seat with a Graceful demeanor, as intending to speak some things by way of Preludium, and uttering something *Ex tempore*, such as it was, rous'd himself boldly up, to undertake the Contest. But then the Proconsul was ready to prefix some Term or Limit as they call it; at what time *Proæresius* casting his Eyes round about him upon the Assembly, and perceiving a great number of his Enemies, but few of his Friends, he began to stagger and despair, and that not without reason. But the Genius that attended him, infusing Courage into him, after he had look'd round about him, he observ'd certain Persons that hid themselves at the lower end of the Theater, both eminent Orators, and who had been the Occasions of the greatest part of his Parties Sufferings. Upon which, with a loud Voice, *Good Gods*, said he, *yonder are Two choice and most eloquent Rhetoricians; let them, O Proconsul, by thy command, propound the matter to me; perhaps, when compell'd thereto by Oath, they*

may act justly, though unjust enough in themselves. Which when the Two Men heard, they slunk down behind the Multitude, in hopes to conceal themselves. But the Proconsul sending certain Soldiers, order'd 'em to be brought into play, and with a kind of Admonition, intimating to them his pleasure, that they should propound the Term according to the manner of the Schools at that time. Thereupon, they on the other side deliberating upon the matter for some short time, and whispering together, put forth a Proposition indeed, but one of the leanest and most spiny that they could think of, and the same without Rhetorical Pomp or Ornament. Upon which, *Proæresius* looking upon them with a frowning Aspect, and turning to the Proconsul, besought him to allow him those things that were just and fair, before he enter'd into the Contest; who answering, *That he should be denied nothing that was just.* Then said *Proæresius*, *I desire that I may have such Notaries allow'd me, as can write a swift Hand, who may this Day set down the Sayings of Themis, and be attentive to our Words.* Thereupon, the Proconsul commanding the choicest of the Scribes to be sent for; they took their Places on each side, ready to

to take Notes ; but what would become of all this , no body knew. After this, *Proæresius* began with a Torrent of Elocution , concluding every Period with clapping his Hands together. But then the whole Auditory , under a necessity of keeping *Pithagoric* silence before , in admiration of what he said , no longer able to contain themselves , brake forth into loud noise, and inarticulate Ejulations. But after the Good Man let loose the Reins of his Elocution, and began to be transported with a full gale, beyond the common measure of Opinion, and Humane Imagination, he proceeded to the other part of his Oration, and compleated the state of the Case. Then as it were divinely inspir'd, with a bounding and capring Eloquence, leaving the remaining part as that which wanted no Apology, he fell like a Fury upon the Proposition of his Adversaries, and with that swiftness of utterance, that neither could the Notaries keep pace with him, nor the Auditory be restrain'd within the bounds of Silence ; such were the Rhapsodies of his Elocution. Then turning to the Notaries , *Look to it diligently*, said he , *whether I remember every thing that I have hitherto said, or whether I miss in any word.* And with that , he

repeated a Second time , what he had said before.

But then neither could the Proconsul observe his own Laws, nor would the Auditory be any longer restrain'd by the Menaces of the chief Magistrate ; for all that were present, licking the Breast of the Orator , as if he had been some Sacred Idol, some kiss'd his Feet , and others his Hands ; some stil'd him a Divine *Numen*, and others , the Image of *Mercury* , the God of Eloquence. On the other side , his Enemies for Envy and Madnefs, most of 'em lay Speechless, while others could not forbear to load him with Praises. The Proconsul also surrounded with his Guards , accompanied him out of the Theater. And from that time forward , no Man durst mutter against him, but as it were Thunder-strook, surrender'd to him as the most sublime Person of his Age.

However, some time after, resuming fresh Courage , like the *Hidra's* Heads, they return'd to their inbred Malignancy, alluring some of the most flourishing and youthful , with the Baites of Luxuriant Tables, and young Girls in gay Apparel and gaudy Dresses ; like some Princes, who being vanquish'd in fair Field, despairing and reduc'd to extremity, have
recourse

recourse to their Slingers, and light Arm-ed Militia, in hopes to pelt and offend their Adversaries at a distance, relying in their necessity upon those that they contemn'd before. Just so, these Cai-tiffs betaking themselves in their Afrights, to the Succors of Necessity, laid Snares and Ambushments, but such as were base and ignominious; and they were free from Envy, if Men might be said to have a bad love for themselves. Therefore they had many followers and Friends, and their Fallacies succeeded to their wish.

But *Proæresius* seem'd to exercise a kind of Sovereign Power, and the Vertue of his Eloquence seem'd to be in a flourishing Prosperity; for all Men of Honesty and Understanding adher'd to him, or else they who follow'd him, became wise by adhering to him.

At the same time, the Imperial Court produc'd a Man who was a great Lover of Glory and Eloquence. This Person was a Native of *Berytus*, and was call'd *Anatolius*, though they that envy'd him, gave him the Nick-name of *Azutrío*; which what it signifies, I leave to the Impious Herd of *Playwrights* to expound. But *Anatolius* being a lover of Glory and Eloquence, attain'd to both,

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and became famous for his Accomplish'd Learning in the Civil Law : Nor was it to be wonder'd at, seeing he was born at *Berytus*, which was the foster Mother and Nurse of such kind of Sciences. From thence he sail'd to *Rome*, and being full of Wisdom, and replenish'd with Words that contain'd both weight and sublimity, he was not only admitted into the Emperor's Court, but in a short time attain'd to the highest Preferments therein ; and passing through all the Degrees and Offices of Dignity, and gaining Honour and Applause in all, in so much that he was admir'd by his Enemies; he was preferr'd to be Governor of the *Prætorium*, which was next in authority to the Imperial Dignity itself. And being thus advanc'd to a Fortune besitting his Ambition, all *Illyricum* was committed to his care. Moreover, being naturally Superstitious, and wonderfully Studious of Urbanity, though the Motions of Business transported him to other Inclinations, yet his Genius prompted him to make use of his Power, which gave the Opportunity to visit all the principal parts of the Empire, and to rule and govern 'em as he pleas'd himself.

Among other Places, a certain Golden Frenzie took him, to visit *Greece*, being transported

transported with a worthy Generosity to fix the Idea's and Images of Reason and Eloquence in the Senses, by the help of Erudition, and to behold with his Eyes, the Images imprinted by the Ancient Idea's, he hasten'd into Greece, sending a Problem before, to be resolv'd by the Sophisters. Now all Greece already admir'd the Man, as having heard of his Prudence and Learning; as also, that he was a Person of Sincerity, and a Hater of Bribes, and therefore were the more intent to obey his Command, which was to unfold his Problem aforesaid. The Sophisters therefore employing their Industry and Head-pieces about it, though watching every day to take Advantages one of another, yet at length necessity constraining, they came to an Agreement among themselves concerning the state of the Question. But as to the Resolving of the Question, after many Tongue-Skirmishes, (nor did the Author ever know any thing more ridiculous) they began to fall together by the Ears, while every one hurry'd by his own Ambition, hugg'd his own Opinion, and obstinately maintain'd it among the Younger sort.

But now *Anatolius* coming into Greece more formidable then that so much cele-

brated *Persian* Expedition, though the danger did not so much threaten the *Greeks*, as the Professors of Sophistry, all the great Head-pieces, and among the rest, *Himerius* a *Bithinian* Sophister, (whom I never knew but by his Writings) most miserably turmoil'd themselves, and tir'd their Brains with continual Labour; while every one strove to varnish his Opinion, both concerning the state of the General Question, and the Question it self. But as for *Proæresius*, confident of his own Parts, he neither ask'd their Advice, nor imparted his own Secrets to them.

And now *Anatolius* had made his publick Entry into *Athens*, and after he had generously paid his Duties to the Gods, and visited all the Temples, as the Sacred Ceremonies requir'd, he call'd forth the Sophisters to the Combat; who appearing, every one strove who should first anticipate the other, in shewing the Excellencies of his Wit and Endowments; such a vain-glorious thing, and lover of it self is Man. But *Anatolius* derided those that humm'd and clapp'd the young Fops, and pitied the Fathers of those Children, who were educated by such Masters. When all had therefore done, he call'd for *Proæresius*, who having won the
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the favour of one of the Proconsul's Domestics, who understood his Master's Mind, and being by him instructed in the state of the Question, which he had undertaken to commend (and this is that which the Author a little above calls ridiculous; for neither was it a thing of any moment, nor was it of any consequence to *Anatolius*, which way the Victory went) However, being cited by Name, he presently appear'd; and directing the Subject of his Argument to that same state which he had fram'd to himself, his abounding Eloquence overflow'd to that degree, and such was the charming sweetness of his Language, that *Anatolius* gave a skip from his Tribunal, and the whole Theater seem'd to open with the violence of the resounding Acclamations; nor was there any body present, who did not take him for some Deity.

Anatolius therefore paid him more than ordinary Honours, deeming the rest scarce worthy of an Invitation to his Table. *Anatolius* also himself, was none of the least Acute Sophisters at his Banquets and Compotations, which were neither Mute nor Unlearned. But these things happened many Years before; so
that

that the Author may only be said to have new fil'd his Relation.

But as for *Anatolius*, he highly admir'd *Milesius*, a Native of *Smyrna*, in *Ionia*, who being a Person of a Sublime Wit, betook himself to a Private and a Lazy Life, officiating as a Priest, and a Batchelor, and wholly addicted to Poetry, and making of Verses; wherein the Graces so befriended him, that he tickl'd the Ears of *Anatolius*, who call'd him by no other Name, then that of his *Muse*.

But as for *Epiphanius* the Sophister, he call'd those Questions by the Name of Divisions, thereby deriding the Barren Intellects of those Masters for their vain and immoderate Accurateness about Trifles. As to their differences concerning the state of the Problem, taxing all alike, he said, *That if there had been more then Thirteen of them, they would have every one of 'em found out as many several ways to state it, and to have vex'd and tormented one and the same Problem, with as many intricate and insipid Commentaries.* Therefore he admir'd *Proæresius* singly above them all. But he was sent for some time before, by the Emperor *Constans* into *Gallia*, where he had such an ascendant over the Emperor, that he

fate

sate at his Table with him, among the chiefest and most highly dignifi'd of his Nobility. But in regard the People of that Climate were not able to penetrate the Sublimity of his Notions, nor sufficiently to admire the *Arcana* of his Soul, they transferr'd their wonder to outward appearances, and what strook their Eyesight, astonish'd at the Beauty and Stature of his Body, looking on him, as upon some Magnificient Statue or *Colossus*, so much did he exceed Humanity in all things. And they who beheld the Fortitude and Temperance of the Man, look'd upon him as one without Passion, and of a kind of Iron Constitution; for that being cover'd only with a thin Threadbare Cloak, and going without Shoes, he made a pleasure of the *Gallic* Frosts and Winters, and drank the *Rhine* Water half Ificles. And this was his manner of living during the whole course of his Life, never accustoming himself so much as to the taste of warm Drink. The Emperor therefore sent him to the Great City of *Rome*, out of an Ambition that the World might see what Subjects he had; but the *Romans* could admire nothing particularly in him, so much he exceeded Humane Nature in all things. But among many Gifts and Endowments,
admiring

admiring many Excellencies, and resolving to pay him those Honours that were due to his Praises, they erected to his Memory a Statue of Brass, as big as the Life, with this Inscription, *ROME THE MISTRESS OF THE WORLD, TO THE KING OF ELOQUENCE.*

When he was ready to return to *Athens*, the Emperor gave him liberty to beg what Boon he pleas'd; who thereupon requested a Boon becoming his great Soul; that is to say, not a few Cities, nor those small ones, for the accommodating of *Athens* with Wheat; which the Emperor readily granted, with this addition of Honour to his Person, that he should bear the Title of *Commissary General to the Camp*; that no Man might envy his vast Riches, as extorted from the Public. However this Grant was to be confirm'd by the Governor of the *Prætorium*. who was newly return'd out of *Gallia*. The Philosopher therefore, after those Disputes and Contentions before mention'd, addressing himself to *Anatolius*, demanded a Confirmation of the Grant, and call'd together not only his Patrons, but almost all the Learned Men of *Greece*, who were flockt all to *Athens* upon his coming thither. But after the
Theater

Theater was fill'd, and that *Proæresius* began to desire his Patrons to speak, the Governor of the Prætorium preventing the expectation of all the Company, and willing to try what *Proæresius* could say *ex tempore*, *Speak thou, Proæresius*, said he, *for it would be a shameful thing for any other to speak the Emperor's Praises while thou art present.* Then *Proæresius* like a generous Horse provok'd to the Race, began to expatiate upon the Grant, introducing into his Oration, *Celeus, Triptolemus* and *Ceres*, who were the first that enrich'd the Earth with the blessing of Corn, and adapting the Emperor's Bounty to those Exemplars, he left not off, 'till he had extended his Comparisons to the full, and given it's due Luster to the Grandeur of the Emperor's Liberality; taking advantage of his Theme withal, to shew that he was not a little ambitious of Honour.

He marry'd an *Asiatick* Woman, whose Name was *Amphiclea*, a Native of the City of *Tralli*, by whom he had Two Daughters, the one just a Year Older than the other: Who being grown up a happy Consolation to him, then followed a Boy, to the great joy of his Father's Heart; but before they came to maturity, they dy'd all Three; upon which,
Proæresius

Proæresius became so disconsolate, that all his Wisdom could hardly preserve him in his right Senses: But *Milesius's* Harmony, and his Graceful and Delightful Numbers, recover'd him again.

Upon the Request of the *Romans*, that he would send 'em a Disciple of his own, *Proæresius* sent 'em *Eusebius*, a Native of *Alexandria*, and who seem'd most suitable to the Manners of those People, as one that well knew how to sooth and flatter. Moreover, he had been look'd upon as a Factious Person at *Athens*, a Contemner of others, and a great Admirer of himself: And therefore he sent a Man who was no Stranger to the Vices of the City; for as for his Rhetorical Abilities, 'tis enough to say he was an *Ægyptian*. For the *Ægyptians* after a strange manner doat upon Poetry, so that when they come to be serious, *Mercury* forsakes 'em.

To him succeeded *Mufonius*, his Disciple in Sophistry, concerning whom, for other Reasons, we have written many things in our Annals. This Person being to be the Respondent in a question, understanding with whom he had to contend, presently betook himself to his Politics.

For

For when *Julian* came to be Emperor, being forbid to teach in any Place, for he seem'd to be a Christian, finding *Hierophantes* look'd upon as a certain *Delphic Tripos*, and expos'd to all that were inquisitive after Futurity, he with a new and secret knack of his own, had wound himself into the Knowledge of that Art. Because the Emperor allow'd so much Land to Men of Learning, that they might live at ease, and free from all manner of Burthens. *Proæresius* therefore desir'd him to enquire of the Gods, whether the Emperor's Bounty would be of long continuance; which he denying, the other knowing what would happen, was the more quiet in his Mind.

At that time, the Author being in the Sixteenth Year of his Age, went to *Athens*, and was list'd among the Disciples of *Proæresius*, and by him lov'd as his own Son. At the end of Five Years, he hasten'd into *Ægypt*, but being recall'd by his Parents into *Lydia*, he was for'd to return, where they propounded to him the applying himself to Sophistry, which was then the General Study.

Some

Some few Days after, *Proæresius* dy'd, such, and so great a Man as he was; having fill'd the World with his Disciples, and the Fame of his own Learning and Eloquence.

THE
LIFE
OF
LIBANIUS.

Translated from the Greek, by
E. Smith, M. A.

L *Ibanus* was a Native of *Antiochia*,
a City of *Cælo-Syria*, built by *Se-*
leucus, Sirnam'd *Nicator* : He was the
Offspring of Illustrious Parents, and
such as bare the chiefest sway in the Ci-
ty. While he was yet a Young Man,
though at his own Disposal, his Parents
being dead, he went to *Athens*, but he
neither clos'd with *Epiphanus*, as he that
E e had

had the greatest Name, nor betook himself to *Proæresius*, fearing he should be buried in the Croud of his Scholars, Men of great worth and eminence; but being intercepted by some of *Diophantus's* Gang, he adher'd to him. However, as some report, who knew the Man very well, understanding the Cheat by his Converse and Familiarity with others, he tarried with him but a little while. Nor was he troublesom to his Master, for he himself restrain'd himself to his Studies, and follow'd the ancient manner, forming both his own Mind and his Language. But as they who often shoot, at length by chance hit the Mark, and as Assiduity in the exercise of the Organs, begets not so much the Knowledge, as the Art of well aiming, in like manner *Libanius*, out of Emulation, and heat of Imitation, betaking himself to the best and most ancient Instructors, and following their Footsteps, reap'd the Fruit that was most probable to be expected from such a Method. By which means, having obtain'd to a Confidence in Speaking, and perswading himself to be equal to those that look'd upon themselves to be the most topping Orators, he would no longer endure to lie hid in a little obscure City, nor suffer his Reputation
to

to decay with the Walls of the Town, but remov'd to *Constantinople*, long before in high esteem and flourishing, and only wanting such as were able still more to adorn it with their Works and Writings, where he quickly grew Famous (for he had a pleasing way of Conversation, excellent in Discourse, and Majestic in his Declamations.) But being blasted with an Accusation in reference to young Boys, which it is not lawful for me to relate, whose aim it never was to relate other things than such as were worthy to be recorded, he was expell'd *Constantinople*.

Upon which, he betook himself into *Nicomedia*; from whence, evil Report pursuing and overtaking him, being no less suddainly forc'd to fly, he return'd not long after into his own Country and City, where he spent the rest of his Days, and arriv'd to a very Old Age; and though we have consecrated to his Memory several remarkable Passages in our History of *Julian*, yet we shall here set down some particular Circumstances there omitted.

Not one of those who were made choice of by *Libanius* for his Companions, or were admitted into his Society, escaped unbitten by him; for

mediately he knew what the Genius of every one was, what their Inclinations were, either to Vertue or Vice; and so great an Artist he was, in framing and fashioning the Manners of Men either way, that there was nothing which he did with greater ease; nay, there was not one of his familiar Friends, but thought he had another self in himself. Therefore, they who had often made tryal of this very thing, were wont to say, *That he was the very Picture and Representation of the various Natures and Manners of Men.* Nor was it an easie thing to say, in such a Confluence of Humours and Dispositions, which he represented best. He was also prais'd for contrary Actions, by those who led a contrary Life, while every one thought they prais'd their own Actions, in praising his. Such a *Protæus* was he, such a Transformer of himself into variety of Manners and Inclinations.

He had no kindness for Matrimony, but he kept Company with a Woman quite of a different Birth and Disposition. His Declamations in matters of Importance, were altogether Languid, and Insipid; and it appears that he wanted a Master in that sort of Learning,
for

for he betray'd his Ignorance in the most Vulgar things, things commonly known even among Children. But in his Epistles and familiar Colloquies, he awakens and elevates himself abundantly, and rises up to the Model of the Ancients. And indeed, those Writings of his, were full of florid Gracefulness, and season'd with a Comical Salt; besides, that peculiar Politeness, beautify'd a quick and poynant Style. For the *Syro-Phœnicians* in their common Converse, have something sweet and acceptable, which was a Gift that abounded in him, besides his Learning. This which the *Atticks* call'd a cleans'd Nostril, and Saltness of Ingenuity, *Libanius* admir'd as the principal part of Learning, fetching his manner of explaining himself from the Ancient Comœdy, wholly intent upon that which pleas'd and charm'd the Ear upon the first reverberation.

Moreover, you shall find an Excess of Learning, and great Variety of Reading in his Works, and Sayings full of Acuteness and Allurement. And therefore he would not have omitted *Eupolis* the Comœdian's Trees, *Desposia* and *Damasia*, had he been certain by what

Names People now a days call them. Thus having found out a Copious manner of expressing himself, in seeming New Words, by reason of their Antiquity unknown to others, after he had brush'd off the Dust from those Sacred Depositums of former Ages, he brought 'em to light again, framing Arguments and Sentences proper for 'em, and to which he made 'em subservient, like Handmaids attending their Mistress newly enrich'd and dress'd up in her Ornaments of Juvenility. For these things the most Divine *Julian* admir'd him; and indeed he was the wonder of all Men, for his graceful manner, both of Writing and Discoursing; and several Works of his are at this Day Extant, which all Men of Sense will be willing to Read.

He was also a Person of great Abilities for the Management of Publick Affairs, insomuch that the succeeding Emperor's offer'd him the Highest Dignities in their Courts, and would have advanc'd him to the Government of the *Prætorium*; but he refus'd to accept of it, saying, *That a Sophister was a Greater Man, than any Governour of the Prætorium.* And this was not a little to his Praise,

Praise, that being inferior in Honour, he rather chose to follow his Studies, then to gape after Advancement, looking upon Court Greatness as fordid and below him.

He dy'd after he had attain'd to a very Old Age, admir'd by all Men, who no less lamented the Loss of him.

THE
LIFE

OF

A C A C I U S.

*Translated from the Greek, by
E. Smith, M. A.*

A *Cacius* was a Native of *Cæsarea*, a City of *Palestine*, contemporary with *Libanius*, a Person, if ever any Man, full of the Spirit of Sophistry, and Sophistical Contention: And for his Style and Method of Writing, with good Applause he approaches very near the Ancient Manner. This Man, emulating *Libanius*, seiz'd the Palm-branch as due to himself, and held it with a strong Hand. There-

Therefore *Libanius* wrote a Treatise of *The Dexterity of Wit*, which he dedicated to *Acasius*, wherein he manifestly confesses himself out-done, in contending with the greatness of his Wit; and by his own Testimony of him, he allows him the Superiority in the Choice and Disposition of Words: Ignorant that *Homer* was not always curious in the measure of every Verse, but rather of the pleasing Sound and Harmony of the Words; nor that *Phidias* made choice of this Finger, or that Foot, for the accomplishment of his celebrated *Pallas*: Not considering that the judgment of the Ears is Tyrannical, and that the Cause is either not to be found out, or difficult to be determin'd. As in Lovely and Beautiful Bodies, all Men never admire the same thing; and he that is taken with this or that, knows not the Reason why he is so taken. *Acacius* therefore taking the right course, and acquiring great Honour to himself, as if he intended to surmount *Libanius*, departed this Life very Young; admir'd by all Men, out of that Affection which they had for him, no less then if he had attain'd to an extream Age.

THE
LIFE
OF
ORIBASIVS.

*Translated from the Greek, by
E. Smith, M. A.*

O*Ribasius* was born in the City of *Pergamum*, which did not a little redound to his Honour, as they who are born at *Athens*, when they become Famous for their Eloquence; Fame then giving him the Titles of *Attic Muse*, and Ornament of his Country. Being born of Honest Parents, he grew to be Famous from his Childhood, as one that was endu'd

du'd with all manner of Learning that conduces to Vertue and true Accomplishment. Growing in Years, he became a Hearer of the Great *Zeno*, and a Fellow-Disciple of *Magnus*, whom he quickly over-topp'd, and left struggling with the more difficult Points of Learning; in the Explanation of which, there was no Man more acute then Himself. By which means, he presently attain'd to the Pinnacle of Physick, imitating his Country Deity, as much as it is possible for a Man to imitate a God.

Becoming thus Illustrious from his Youth, *Julian* aspiring to the Title of *Cæsar*, took him along with him for the sake of his Art; who excelling no less, if not more in other Vertues, was not the meanest of *Julian's* Assistants, in raising him to the Throne; all which things we have related more exactly in the History of that Emperor. But as the Lark, according to the Proverb, is not without a Tail, so neither did *Orbasius* escape the Fangs of Envy; for by reason of the fame of his Learning, they who were in power under *Julian*, depriv'd and stripp'd him of his Wealth, and were about to have destroy'd his Body, but at length gave over that Design. But they did another Thing no less

less Wicked and Ignominious, for they expos'd him among the Barbarians, like the *Athenians*, who exil'd those Persons that were most Eminent among 'em for Vertue. For the Law commanded 'em to expel their Fellow Citizens out of the City, and that was all. But the Emperors added this farther to their Exilements, that the Persons Banish'd, should be deliver'd over into the Hands of the most Barbarous Nations, making them Lords, and Partakers of their own Will and Pleasure.

But *Oribasius* being expos'd in an Enemies Countrey, shew'd the greatness of his Vertue, which was not to be confin'd to Places, nor to be circumscrib'd within the Bounds of Nations, but which demonstrated the Constancy and Resolution of his Soul, effectually active of it self, wherever or among whomsoever it were, as we say of Numbers and Sciences. For he presently got into favour with the most Barbarous Kings, by whom he was preferr'd among the chiefest of their Nobility, and extending his Fame beyond the Limits of the *Roman* Empire, was worshipp'd as a Deity among the *Barbarian* Monarchs. Some of whom he cur'd of long Distempers; others he snatch'd from the very Gates of Death;
so

so that the aforefaid Accident of his Misfortune, was to him the Commencement of all his Felicity. Whereupon, the chief Rulers in the Emperor's Court, laying aside their Design of opposing a Man whose Vertues shon so brightly every where, gave him full liberty to return. Which when he had obtain'd, having no other Wealth but what lay treasur'd up within his own Breast, and only displaying the Riches of his Vertue, he married a Wife, both Wealthy and of Illustrious Birth, by whom he had Four Sons who are still alive, and to whom I wish long Life. Also, at the time of my writing these things, the Father himself was alive; and long may he likewise live. He also recover'd his former Estate out of the Treasury, the succeeding Emperor's revoking the former Sentence as unjust. Nor was it for every Man, but only for great Philosophers, to converse with *Oribasius*; to the end they might be able to discern what was admir'd above other things; such a Grace and Harmony was diffus'd in all his Colloquies, and accompany'd his Discourses in Conversation.

THE
LIEF
OF
IONICUS.

Translated from the Greek, by
E. Smith, M. A.

Ionicus was a Native of *Sardis*, his Father being a Famous Physician: He himself becoming a Hearer of *Zeno*, attain'd to an extraordinary Diligence and Industry; insomuch that *Oribasius* was a great Admirer of him. Moreover, he excell'd in the Knowledge of Medicinal Words and Things; but more excellent in his experience of the Nature
of

of Human Bodies, and of all the Parts thereof. He understood the Compositions of all Medicines, and their Use, whether Ointments or Emplasters made use of by the most Skilful in the Cure of Ulcers; whether it were requisite to restrain or discuss the flowing Humour; whether to bind up, or dissect the Affected Part; in all which things, he was very skilful, and daily in search of new Knowledge. The Names and several Operations belonging to all these things he so well knew, that they who had a high Esteem of themselves for their Excellency in this Art, admir'd his Diligence and Exactness, and openly confes'd that they learn'd by keeping Company with *Ionicus*, what the Ancient Physicians had deliver'd concerning those things, and put 'em to their proper use, like the Discoveries of old Words obliterated by Antiquity.

Being thus so great a Man as he was, he applied himself to all manner of Philosophy; as also to Divination, so far as it might be contributory to the Art of Physick, in foretelling the Issue of the Disease; no less addicted to that other part of it, which by the Instinct of Philosophy is disseminated into those who are able to undertake the Preservation
of

of those that will be guided by their Knowledge. He was also a studious Admirer of Rhetorical Accurateness, and Artificial Oratory : Nor was he a mean Proficient in Poetry. He dy'd some little time before the writing of these Memoirs, leaving Two Sons behind him, worthy of eternal Praise and Remembrance. At that time also, one *Theon* in *Gallia*, acquir'd a more then Ordinary Fame. But let us return to the Philosophers, from whom we have been wandering by way of Digression.

THE
LIFE
OF
CHRYSANTHIUS.

Translated from the Greek , by
E. Smith, M. A.

C*hrysanthius* was the Person who first encourag'd the Writing of these Commentaries ; for he bred up the Author from a Child, preserving his good Will towards him as it were a Law, to the End. Nevertheless, there shall be nothing here said the more in favour of him. For he was a great Admirer of Truth, and this was the first thing which

F f he

he infus'd into me when a Child. However we shall not boast of the Kindness bestow'd upon us, but rather speak with so much the more submissiveness and moderation concerning him, more especially since it was so agreed on between us.

Chrysanthius then was one of the Senatorian Order, and for Nobility of Extraction one of the chiefest in his Country. His Grandfather's Name was *Innocentius*, who had attain'd to a degree of Wealth and Honour above the Condition of a Private Person, and who was entrusted with a Legislative Power by the Emperor's of that time. His Works are also Extant, some written in *Latin*, some in the *Greek* Language, which testify the sagacious and profound Judgment of the Writer, and his knowledge of those things, worthy the admiration of those that apprehend 'em.

As for *Chrysanthius* himself, being left a Young Man after his Father's Decease, and the Divinity of his Genius infusing into him a love of Philosophy, he went to *Pergamum*, where he attended upon the Great *Ædesius*; and in this Thirst of his after Wisdom, lighting upon a Person who was more ripe in the delivery of his Learning, subjecting himself to satiate his

his Thirst, he satisfy'd his Appetite even to Repletion, imbibing Sublimities above the Vulgar Reach, refusing nothing that might tend to his Accomplishment, and to none inferior in diligence; for he had a strong Constitution, and a Body of Brass, able to undergo any Labour.

Being thus sufficiently instructed in the Learning of *Plato* and *Aristotle*, and applying his Mind to all manner of Philosophy, after he had run through all the Species of it, and was become robust and ready at all sorts of Subjects and Arguments by continual use, he betook himself to the Use and Practice of his Learning, and began to give publick Specimens and Demonstrations of his Ingenuity, well knowing when to Speak, and when to be Silent; and affecting Pomp of Language, when he design'd to shew the Grandeur of his Eloquence.

After that, he apply'd himself to the Knowledge of the Gods, and that sort of Wisdom, wherein *Pythagoras* and his Followers employ'd their Studies; such as the Ancient *Archytas*, and *Apollonius Tyanaeus*, and such as worshipp'd *Apollonius*; Persons plainly Divine, yet seem'd to have Bodies, and to be Mortal. *Chrysanthius* being carry'd with a swift career

to these Studies, and having got some hold, while he made the Principles themselves his chief Instructors, rais'd himself to that degree of Understanding, and became so elevated by the Perfections of his Mind, to speak the Language of *Plato*, that all the Species's of Multifarious Learning became familiar to him, and render'd him capable of all foreknowledge. So that some would say, that he rather saw then foretold what would come to pass: So distinctly and articulately did he apprehend all things, as if he had been present and conversant with the Gods.

After he had spent sufficient time in these things, wrestling as it were all the while with *Maximus*, he left that Associate of his Labours and his Designs. For that he being naturally fuller of Emulation and Contention, and of a more stubborn Disposition, and resisting the Signs appearing from the Gods, ceas'd not to desire other things, and to wrest 'em by compulsion.

Chrysanthius on the other side, when once he had seen the first Appearances, proceeded by degrees from the deduction, to the motion of the things appearing. Then if he hit right, he won the Victory, but if he mis'd, he adapted

Human

Human Counsel to what appear'd. For this Reason it was, that when the Emperor *Julian* sent for both at one time, the Souldiers that were sent to him for the more Honour of the Message, us'd a kind of Compulsive Perswasion, after the *Thessalian* Manner, *That he was one who seem'd to have Communicated the Matter so manifestly to the Gods, that though he were but a private Person, or a Mechanic, he might be able to judge of the Signs, when the Divinity led the way.* But *Maximus* stook to the Sacrifices, and after he had made his Supplications during the Ceremony, fell into a fit of Weeping and Lamentation, beseeching the Gods that he might see other Signs, and that what seem'd to be decreed might be deferr'd. After much reluctancy and with great unwillingness, when *Chrysanthius* redoubl'd his Deprecations, the Will of the Gods was declar'd to the Sacrificer, and their Pleasure appear'd to him in the Sacrifices; but what appear'd, was not by him approv'd or confirm'd. Thus *Maximus* undertook a Journey that was to him the Fountain of all Calamity. But *Chrysanthius* staid at Home. At first the Emperor was somewhat displeas'd with his stay; however he bethought himself, and fram'd some Excuse in his behalf to

himself, as that he would never have refus'd to come, but that he was not pleas'd with the Signs that foretold what was to happen. Thereupon the Emperor sent for him again; nor did he write his Epistles to him alone, but to his Wife, that she would perswade her Husband. Upon this, *Chrysanthius* had a Second time recourse to the Gods, but they gave no Signs that favour'd his Intentions: Which happening several times; and still the Emperor being earnest for the presence of the Man, he resolv'd to toll him on with preferment; by which means *Chrysanthius* obtain'd the High Priesthood of that Nation. Wherein he behav'd himself so, that he wisely enquir'd into Futurity; yet was he now no way troublesome in the Exercise of his Authority, neither exacting too much strictness of Duty from the Young Men, as many over-hotly and zealously perswaded him to do, nor over-vexatious to the Christians: But such was the Simplicity and Lenity of his Manners, that the Restoration of the Sacred Ceremonies was hardly known in *Lydia*. So that though formerly things had been carried after another manner; now there seem'd nothing of Innovation to be introduc'd, nothing appear'd excessive or tumultuous, but all things tended

tended to smoothness and equality ; some being consternated at the suddainness of the change, and others that were in a despairing Condition before, recovering their Spirits, and holding up their Heads again. For these things he was admir'd, not only as a shrewd Person, to foresee things to come, but to make a right use of what he knew.

Such was his Nature and Disposition through the whole Course of his Life, that *Platonic Socrates* seem'd to be born again in him ; or else out of a certain Zealous Emulation infus'd into him from a Child, he seem'd to be moulded to his Manners ; for there was a certain Simplicity without Affectation, and a facility not to be express'd in his Delivery ; moreover, a certain Gracefulness of Words allur'd the Ears of his Auditors. He was courteous and affable in all Conversation ; so that every one that departed from him, because he studied to please 'em, was the better perswaded by him. Therefore, as the Noblest and sweetest Verses flow gently, and placidly glide into the Ears of all Men, and move even Brutes themselves, as it is reported of *Orpheus*, so were the Expressions of *Chrysanthius* musically adapted to all Men, and among so many various

Genius's, 'twas a strange thing to observe how his Compliance agreed with all. But he was not easily shogg'd from his Opinion, finding Men so often embitter'd one against another in their Disputes and Contentions about things of Concernment. Nor should any Man hear him readily boasting of his manner of Education, or for that reason swelling and exalting himself above others. Rather he applauded their Writings and Discourses, though he spoke against his Judgment, and prais'd their Sentiments and Opinions though absurd; as if from the beginning he had not been born to hear, but approve, because he would give to none an occasion of Offence. And if at any time any Dispute were started by any of those that were most Eminent for their Wisdom and Learning, and that he thought it convenient to put in among the rest, every Body then was as Silent as if no Body had been in the Room. For they neither expected Questions, nor Distinctions, nor Repetitions from him, but forbore, refraining from Objections and Contradictions, for fear of being caught in apparent Mistakes. Many also that did not know him so well, because they could not reach the depth of his Soul, yet accusing his carelessness, and praising

praising only his Mildness, when they heard him discourse, and involving himself in Opinions and Arguments, they thought him to be another Man then they took him to be ; so different from himself he appear'd in Logical Commotions and Conteſts ; his staring Hair, and his Eyes denoting that his Soul was as it were dancing within him, and buſily taken up about the determinations of the Learned.

But though he attain'd to a very old Age, yet he finiſh'd the whole courſe of his Life, minding nothing of thoſe things that diſtract the thoughts of others, neither Family Care, nor Husbandry, nor the diſpoſal of Money, though never ſo juſtly got. He bore Poverty more patiently then others do their Wealth ; as for his Diet, he took ſuch as came next ; Swines Fleſh he never eat, and very ſparingly fed upon any other Fleſh ; but aſſiduous in the Worſhip of the Deities, he ſtedfaſtly adher'd to the Ceremonies of the Ancients. He made no difference between Youth and Old Age ; for when he was Fourſcore Years of Age, he wrote as many Books with his own Hand, as others read in the Flower of their Youth, whereby it came to paſs, that the uppermoſt joynts of his Fingers were crook'd
and

and contracted by his incessant and indefatigable use of 'em. But when he rose from his Studies, he recreated himself with walking abroad in publick, taking along with him the Author of these Commentaries; and he was wont to take long Walks, though he went but a slow and leisurely pace, it seem'd as if he had been lame of his Feet; so much pleasure he took in discoursing and instructing those that kept him Company. He very seldom made use of Baths, and yet he always look'd as if he had been but newly bath'd. His abstaining from the Society and Converse of Great Men, is not to be attributed to any thing of Pride or Arrogance; but a Man might take it to be a kind of Plainness of Manners in a Man that was ignorant what Authority was, so vulgarly did he discourse with 'em, yet so pertinently, and without Dissimulation.

As for the Writer of these Commentaries, who repair'd to him being then but very young, he lov'd him no less then if he had been his own Son, and every day his Affection to him continu'd in such a manner that he greatly improv'd himself, spending the Morning in Rhetorical Exercises, and taught such as were desirous to be instructed; in the Afternoon, repairing
to

to his First Master , he spent in Divine Contemplations and Philosophical Studies. Which time was neither tedious to the Instructor while he convers'd with a Person that he lov'd , and the Pains which the Scholar took, was a Pastime to him, in receiving his Instructions. But the business of the *Christians* every where prevailing , and spreading it self far and near, there came into *Asia* from *Rome*, a new Governor, whose Name was *Justus*, a Person well struck in Years, but of a Generous and Noble Disposition , and one who had not relinquish'd the Ancient Rites and Ceremonies of his Country , but a Professor of that happy and blessed manner of Living , and wholly addicted to follow the Answers of the Sacred Oracles , and to all sorts of Divination, raising his Thoughts to a Desire and Accomplishment of those things. This Man crossing over into *Asia* from *Constantinople*, and finding the chief Governour of the Nation, whose Name was *Hilarius*, to be a Person fram'd to his Hearts desire, set up Altars at *Sardis*, where there were none before, after a hasty manner ; and where there were any Footsteps of Temples, he lent his helping Hand toward their Repair, and Sacrificing in publick, sent for such Persons as were Eminent in Learning

Learning from all Parts. But they appear'd sooner then they could be call'd, and admiring the Man, and deeming it a fit Opportunity to shew their Parts, some of 'em, like Children, plac'd their Confidence in Flattery, by that means hoping either for Praise, or some little Honour, or to get a small Piece of Money. Therefore, upon the Proclaiming a Solemn Sacrifice, they all appear'd; and the Author of these Commentaries was there also.

At that time, *Justus* intent in his Mind, and fixing his Eyes upon the Victim which was fallen in such a Posture, ask'd the Standers by, *Whither they could tell what was the Signification of the Posture*; but then the Flattering Sy-cophants seem'd to be as it were inflam'd with admiration of the Accident, seeing he could Divine from the Situation of the Posture; and gave the Precedency to the Proconsul, as being the only Person who excell'd in that sort of Divination. But the Graver sort stroaking their Beards with the tops of their Fingers, making sower Faces, and shaking their Heads, fell to look upon, and contemplate the Victim as it lay, One saying one thing, Another another. At what time, *Justus*, who could hardly forbear Laughing, turning

turning to Chrysanthius, *Well, and what sayst thou to this, Old Father,* says he to Chrysanthius. Then Chrysanthius nothing dismay'd, made answer, *That he could not choose but condemn the Ignorance of all the rest ; but added he, If thou wouldst have me to speak concerning these things, if thou understandest the Manners of Divination, say thou first what sort of Divination this is ; what the Question is, and after what manner it is accomplish'd. If thou unfoldest these things, then will I tell thee what the thing appearing signifies in reference to Futurity. But before thou expoundest these things, 'tis unmannerly for me, when the Gods themselves have sufficiently declar'd what shall come to pass, to answer your Question, or say any thing of Futurity, and adapt the Event of things to come with the present Accident. For so the Questions are Two-fold ; but no Man asks Two or more Questions at the same time : For that which is different in things Finite, requires more then one Explication.* Then Justus cry'd out, *that he had learnt what he was ignorant of before ; and for the time to come, he ceas'd not to visit the Philosopher in private, as one that desir'd to be inform'd of what before he knew not, and to draw his Knowledge from the Fountain it self.*

At that time, some others also were celebrated for their great Knowledge and Understanding, led by the fame of *Chrysanthius*, came to dispute with him, but being convinc'd how far short they were of his Excellencies, they all retir'd.

The same thing befel *Hellepontius* of *Galatia*, a most Excellent Person in every thing, and unless it were *Chrysanthius* himself, he might be said to be Prince of all the rest. For this Man was a Lover of Wisdom to that degree, that he went about searching the farthest parts of the World, to see if he could find any Body that knew more than himself. Full therefore of Eminent Works and Learning, he came to the Ancient *Sardis*, that he might converse with *Chrysanthius*; but this happen'd afterward.

Now *Chrysanthius* had a Son, who bore the Name of his *Ædesius*, his Master, while he liv'd at *Pergamum*, whose Life we have already written: And he was a Lad that might be said to fly with winged speed to all manner of Vertue; nor did he want Spurs as some Horses do, according to the Saying of *Plato*: His Understanding was not slow, but he was eager after Instruction, and acute in Learning: In the Worship of the Gods, he

he was most Constant and Assiduous, and avoided Human Affections to that degree, that being a Man, he seem'd to be wholly made up of Soul. His Body was so Nimble and Active, beyond the Belief of all Relation, that according to the Poets, he seem'd to be carry'd in the Air. His Familiarity with the Gods was so obvious and free from being studied, that he needed no more then to put the Crown upon his Head, and look upon the Sun, to utter Oracles free from falsehood, and conformable to the Genuine Form of an Enthusiastic Spirit; and yet he knew not the measure of Verses, nor was he much skill'd in the Precepts of Grammar; but the Deity operated all things within him. But far from finishing the usual Race of Human Life, he died in the Twentieth Year of his Age. And then it was, that his Father shew'd himself to be a Philosopher; for as he was not insensible of the weight of his Loss, so he bore it with an undaunted Courage. The Mother also beholding her Husband, overcome her Feminine Nature, restraining her Lamentations, and confining 'em to what was only due from the Extremity of her Affection.

After these things had thus befallen him, *Chrysanthius* pursu'd his accusom'd Studies,

Studies, and in the midst of many and great Revolutions that befel the Public, and fill'd the Minds of all People with fear, he alone continu'd immoveable, as if he had been a Man of another World.

About that time *Hellepontius* went to visit him, though it were not so soon that they discours'd together; but when once they met, and came to be acquainted, *Hellepontius* was so taken with him, that forsaking all his other Friends, he resolv'd to abide with *Chrysanthius*, and to turn as it were a Young School-boy again. For it repented him that he had been wandring so long upon the Earth, and that he was become well strick'n in Years, before he had learnt those things that were profitable and fit for him to know; for which reason he wholly gave himself up to his Master.

Moreover, it happen'd that *Chrysanthius* had order'd a Vein to be open'd, according to his Custom; at what time the Author of these Memoirs was present, and let him Blood according to his Command; but the Physicians advising him to bleed more, he considering what was to be done, told 'em, *It was a rash and irrational thing, to take away so much Blood*; for the Author of these Memoirs did not so well understand Physick. *Hellepontius* hearing

hearing those Words, came running in a great passion, and fell a chiding 'em; as if they had advis'd some great Mischief, to take away so much Blood from an Ancient Man. But when he heard him speak, and saw him so well in Health, immediately turning to the Author of these Memoirs, *The whole Town*, said he, *blam'd thee for undertaking so dangerous an Act, but now they will be silent, finding him in such a perfect Constitution of Health.*

This same *Hellepontius* afterwards being sent to *Chrysanthius* about some Affairs of his, by the way was seiz'd with a Disenterie, and coming to *Apomea*, in *Bithinia*, there died; often upon his Death-bed, admonishing his Friend and Companion *Procopius*, to admire and follow no body but *Chrysanthius*; which he coming to *Sardis*, did accordingly, and related what his Friend had said to him, and what Injunctions he had laid upon him.

As for *Chrysanthius*, at the beginning of the next Summer, he repeated the same Remedy; and though the Author of these Memoirs had order'd the Physicians to stay till he came, they were too hasty to tarry for him; but whether it were that they exceeded their measure, or that the Philosopher were too old for

those Evacuations, he suddainly swooned away, and a Contraction of his Limbs follow'd. Presently *Oribasius* was sent for, who forcing Nature with Hot and Emollient Fomentations, for the time restor'd new Strength in his Arteries. But Old Age overcame, and carry'd him off the next Year, the Natural Heat being exhausted by the excessive use of those hot Remedies.

THE
LIFE
OF
PLOTINUS.

Plotinus was an *Egyptian* Philosopher, and when I say an *Egyptian*, I ought to add the Place of his Nativity, which was call'd *Lycopolis*. However, the Divine Philosopher *Porphyrius* does not record this, though he professes himself to have been his Scholar, and to have spent the greatest part of his Life with him.

Plotinus's

Plotinus's Altars Smoak to this Day, and his Volumes beyond *Plato's* Ratiocinations, are not only perus'd and diligently studied by the Learned, but the Vulgar sort of People also, if they do not obey his Admonitions and Precepts, yet they form their Lives and Manners according to the Model that he has set down. His Life has been written so copiously by *Porphyrus*, that there is nothing to be added to it more, then that he wrote Commentaries upon several of his Books.

T H E
L I F E
O F
E P I P H A N I U S.

E*piphanus* was a Native of *Syria*, a shrewd Person in making a right Judgment of Questions propounded, for resolving 'em truly, and picking out the genuin meaning of 'em, but in delivering himself, remiss and languid. How-

ever, professing Sophistry with *Proæresius*, he attain'd to great Honour. For such is the Nature of Men, that they cannot admire one Man alone, but prone to Slander and Back-biting, and turmoyl'd with Envy, no sooner a surmounting Genius appears in the World, but they oppose another against him to Eclipse his Name. So that Philosophers, like Natural Bodies, take their first rise from Contraries. He dy'd of an extraordinary Bleeding at the Nose, before he came to be very old; and the same Distemper brought his Wife, a most Beautiful Woman to her Grave. They left no Issue behind 'em.

THE
L I F E
 O F
D I O P H A N T U S.

D*iophantus* was an *Arabian*, who forc'd himself in among the Professors of the Liberal Sciences; but the same ill Will and Malice of Men set him up

up against *Proæresius*, as if any one should oppose *Homer* to *Callimachus*. But *Proæresius* derided the blind Estimates of Partiality, and laugh'd to see the false value which some Men put upon little Desert. The Author of these Memoirs, was acquainted with this Man, for that he had heard him oft-times declaiming in Public. He made a Funeral Oration upon *Proæresius* who dy'd before; wherein by way of a *Prosopopæa*, directing his Speech to *Salamin*, and the Affairs of the *Medes*: Now *Salamin* and *Marathon*, said he, lye overwhelm'd in silence; for what a Trumpet of your Trophies and Victories is now deceas'd? He left Two Sons, both given to live Voluptuously, and get Money.

T H E
L I F E
O F
S O P O L I S.

THE Author of these Memoirs was also a Hearer of *Sopolis*; he endeavour'd to frame his Discourses and

manner of Delivery, according to the Character and Idea of the Ancient Age. He was a diligent affectator of the Sounder sort of Poetry, frequently and assiduously knocking at the Door of those Goddesses, but seldom finding it open; or if at any time the Hinges made a creaking noise, then some slender particle of Divine Inspiration slipp'd into his Brain, which strook his Auditors for some time. But they could not long endure no more then a drop or Two of the *Castalian* Liquor, squeez'd from the bottom of the Cup. He left a Son behind him, who is also said to have ascended the Pedantic Throne.

T H E
L I F E
O F
H I M E R I U S.

Himerius was a Native of *Bithynia*, unknown to the Author of these Commentaries, though he liv'd in the same Age. This Man making his Addresses

dresses to the Emperor *Julian*, that he might give him a Specimen of his Parts, not out of any Envy or Hatred that he had against *Proæresius*, was kindly entertain'd by the Emperor ; after whose Decease, he pursu'd his Peregrination, and soon after the Death of *Proæresius*, continu'd his Journey to *Athens*. His Delivery was easie, and his Language Neat and Pertinent ; but his Stile and Composition, favours something of the Noise and Clamour of the Bar. Sometimes, but very rarely, he comes up to the Majesty and Grandeur of *Aristides*. He dy'd after his Daughters Decease, being seiz'd with a Fit of the Falling Sickneſs when he was very old.

THE
L I F E

O F

E U N A P I U S.

EUnapius was born at *Sardis*, the chief City of *Lydia* ; from a Child a Hearer of *Chrysanthius*, a *Sardian* Sophister,

phister, and High Priest of *Lydia*, and his Kinsman (for he had marry'd *Eunapius's* Cousin German, whose Name was *Melita*) upon whose Encouragement he reduc'd the Lives of some Philosophers, Professors and Physicians, into a Compendious Commentary, not willing to gainsay the Authority of his Master.

Out of *Asia*, he cross'd over to *Athens*, that he might cultivate his Mind with good Learning, being then not above Sixteen Years of Age, at what time he had a thick and curling Head of Hair, shining with a numerous intermixture of Grey Hairs, shining like the Froth of the Sea, and glittering like Silver. In that Voyage he was seiz'd with a violent Feaver, occasion'd as is very probable, by the Tossing of the Sea, which consum'd and wasted the strength of the Young Man to that degree, that not being able to make use of his Feet, he was carry'd by his Countrey-men that came in Company with him, from the *Pyræum*, which is the Port of *Athens*, to the City, and so to *Proæresius's* House (being drawn thither by the Fame of that great Philosopher;) where the Fury of the Disease prevailing, one *Æschines*, of the Island of *Chio*, one of the Number
and

and Order of those sort of People who try Experiments with the Loss of Mens Lives, after he had open'd the Young Man's Jaws with an Iron Instrument, pour'd a certain Medicament down his Throat, which loosning the Young Man's Body, and cooling his Bowels, by degrees set him upon his Legs again. All which things being done, without the knowledge of *Proæresius*, had more happy Success then was expected; though afterwards, when the Young Man came to be perfectly restor'd to his Health, the Physician and the Medicine were both highly cry'd up. And *Proæresius* finding the recover'd Stranger to be a Person of great Hopes, prais'd him before a publick and celebrated Auditory, and lov'd him as if he had been his own Son, as long as he liv'd. On the other side, the Young Scholar repay'd his Master's Kindness with a high admiration of his Vertue and Learning, and only forbore to worship him as a God. He enter'd into his Years of Adolescence, the same Year that *Valens* and *Valentinianus* ascended the Imperial Throne, after *Julianus* was slain in his *Parthian Expedition*.

Five Years after, he came to *Athens*; but as he was preparing for a Voyage into *Egypt*, after the Example of *Plato* and *Eudoxus*, he was stopp'd in his Journey, being recall'd by the Command of his Parents into *Lydia*, and constrain'd to return Home.

He was well skill'd in the Art of Physic, as he testifies of himself; so that when *Chrysanthius* was let Blood, he was present with him as the chiefest Physician of the Place, till the more Famous *Oribasius* was sent for.

He also wrote a Chronology or Annals, wherein he comprehended the History of the *Cæsar's*, beginning from *Herodian's* Reign, and descending down to his own time; which Monument of Antiquity, is said to be in the *Venetian* Library.

He seems not to have been over covetous of Honour, as a Person that never names himself; being contented to call himself the Writer of these Commentaries. He was a Zealous *Gentile*, and an open and profess'd Enemy of the Christians; which he manifestly shews upon all occasions, more especially where he inveighs against *Constantine*, for pulling down the noble Temples of the Gods

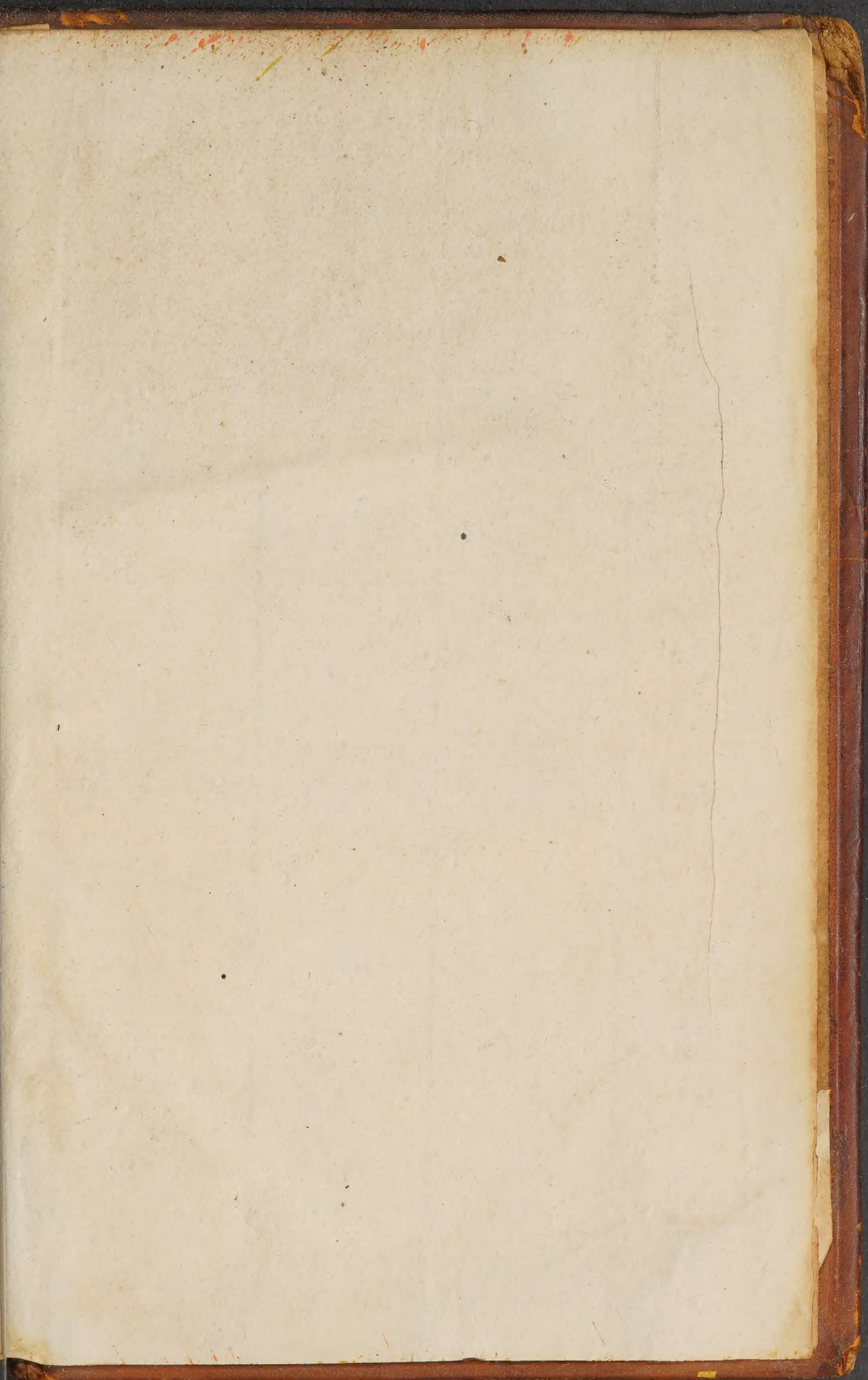
Gods throughout all the Empire, and erecting Domicills for the Christians. And again, where he deplores the bringing in of the Monks into the Sacred Places, upon the Destruction of the Temples, and derides the worshipping the pickl'd Heads of Saints and Martyrs instead of Deities.

And he seems to have been initiated in the Mysteries of the *Elysinian* Goddesses, famous for the observation of Silence; and by the Priest of the Place, whose Name he rather chooses to conceal than to betray, to have been listed in the number of the *Eumolpidae*, and to have perform'd the Duty of the Priest, (whose Name was *Hierophantus*,) though he were not a Native of the same Country, contrary to the Law of *Eumolpus*.

His Style, and manner of Delivering himself, was not after the *Asiatic* Manner, which is Luxuriant, with superfluity of Words, but neat and embroider'd, then peculiar to the Sophisters, which seldom make use of Shadows, but rather expresses things in lively Colours, and so expose 'em to the Eye, that they may be manifestly seen, yet more concisely. Add to this, that in several Places,

Places, he crops some Flowers of Eloquence and Learning from the Poets and Philosophers, and intermixes 'em like Stars in his Writings.

FINIS.



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